

UN and the sacred places

When our Holy Father, Pope Pius XII, suggested to the United Nations in his encyclical of October 23 that they should seriously consider the possibility of placing the city of Jerusalem under an international administration, the proposal was not made without any reference to the ideas which have already been expressed within the United Nations itself. Miss Alba L. Zizzamia, an assistant observer at the United Nations, points out (NC 10/30) that the United Nations Special Committee on Palestine (UNSCOP), in its final report to the General Assembly in September, 1947, recommended that an impartial system for preserving the sacred character of the holy places should be devised, and this part of its report was unanimously adopted. UNSCOP recommended that the Holy City be placed under international trusteeship with the UN as the administering authority:

The protection of the Holy Places, religious buildings and sites in the City of Jerusalem shall be entrusted to a special police force, the members of which shall be recruited outside Palestine and shall be neither Arab nor Jew. The City of Jerusalem shall be included in the economic union of Palestine.

Similar recommendations were made by the General Assembly (partition) resolution of November 29, 1947. A statute for the City of Jerusalem was set up by the UN Trusteeship Council; and the Palestine Truce Commission kept reiterating its concern for the defense of the holy places. The new State of Israel promised "the sanctity and inviolability of shrines and Holy Places of all religions." But soon the Jewish authorities claimed control over almost all of Jerusalem. Count Bernadotte's last report to the Security Council, completed on the eve of his assassination, urged UN control for the City of Jerusalem.

Mr. Epstein and Dr. Gideonse

Was the Holy Father's proposal concerning Jerusalem idealism, or was he urging a measure of ordinary realism and common sense? Mr. Eliahu Epstein, Israeli envoy to the United States, would seem to be against the idea. Speaking in New York on October 31, he said that Israel would not "risk" letting Jerusalem become "the subject of international control" because "the inability of the United Nations to protect Jerusalem is too apparent. . . . We cannot abandon Jerusalem and leave it an island surrounded by a sea of Arabs." Why a small, well-organized police force of the UN could not handle this job has not yet been made plain. Addressing a luncheon of the New York chapter of the American Council for Judaism on October 27, Dr. Harry D. Gideonse, president of Brooklyn College, expressed quite a different thought from that of Mr. Epstein. According to Dr. Gideonse, the diplomatic policies of the United States "must hang together in some coherent pattern that makes sense from

the standpoint of the national interests of America as a whole, including the interests of Americans of Jewish faith." Those policies concerning the new state of Israel could not be settled in terms of that nation alone but in the light of "groupings" of major Powers around the United States and the Soviet Union. Remarked Dr. Gideonse:

Zionist groups can count on a great deal of sympathy in the United States, but when they try to force American statesmen and diplomats into verbal commitments which, if they should have to be backed by action, might lead to the hazarding of significant national interests, they are courting either confusing and disappointing reversals of policy or ultimately a turn of American public opinion against their cause as a whole.

The U.S. national temper, added Dr. Gideonse, is likely to show little patience with "any extremist group that cannot restrain its ambitions and designs within the framework of the country as a whole." Certainly, as Mr. Epstein fears, there is some element of "risk" in placing the places sacred to all three great faiths under international rule. What human device is without such hazards? But the risk for Israel would seem to be infinitely greater if it assumes a responsibility which it cannot fulfill. For if the nation cannot control its own extremists this could very well mean the impairment of Israel's moral status in the entire international community.

The new Army

There are reassuring reports of a fresh sense of responsibility in military minds as the new Selective Service program gets under way. At Camp Dix the officers who are now to train the draftees are themselves subjected to two weeks' training to learn the Army's new emphasis on the individual rather than on the serial number. Gen. Omar Bradley, Army Chief of Staff, has insisted that recruits be taught to comprehend the greatness of democracy and the importance of the individual soldier's role in preserving our liberties and institutions. Addressing a recent graduating class at the Army Chaplains' School, Brig. Gen. James H. O'Neill, Deputy Chief of the Chaplain Corps, declared:

Our function in the Army is to keep soldiers decent by strengthening spiritual foundations; to teach, train, educate, develop and prevent. Our main task is to train the soldier to intelligent liberty, to develop his sense of personal responsibility and to equip him to take care of himself.

Appointments were announced to the President's Committee on Religious and Moral Welfare and Character Guidance in the Armed Forces. The Committee, composed of prominent religious, educational and recreational leaders, is officially charged with the appraisal of "means of effectuating the declared policy of the Government to encourage and promote the religious, moral and

recreational welfare and character guidance of persons in the armed forces and thereby to enhance the military preparedness and security of the Nation." An impressive mandate, surely. An opportunity for some appraising—and for some applause—is the opening of the first USO center near Camp Lee, Va. Operated by National Catholic Community Services, the center is the first of thirty-six more to be opened by the first of the year, making 133 Homes Away From Home available for the new Army. May the splendid promises of the military never disappoint American parents. May the entertainment, for instance, at every USO and on every post never slander their homes and hopes.

Mr. Lewis is wrong

In the midst of a tense international situation, John L. Lewis wrote a letter to an old acquaintance of his, Brother Green of the AFL, asking him to intervene in the French mine strike. He suggested that the AFL leader have President Truman "stop the shooting of French coal miners who are hungry." Through his control of Marshall Plan funds, Mr. Lewis argued, the President could force the French Government "to abandon police-state methods and cease making war on its own citizens." The instant result, of course, of Mr. Lewis' excursion into the field of foreign affairs was an uproar in labor and political circles here and abroad that has not yet completely subsided. After an initial reaction not unfavorable to his old colleague's plea, Mr. Green thought better of the matter and rebuffed the mine leader in the strongest terms. He quoted AFL economist Boris Shishkin, who is acting as labor adviser in Paris of the Economic Cooperation Administration, as saying that the "conduct of the strike is completely political, aiming to sabotage the Marshall Plan." Both the Force Ouvrière and the Confederation of Christian Workers, which are anti-communist and have thousands of members among the coal miners, were dismayed by Mr. Lewis' action. Léon Blum, veteran leader of the French Socialist Party, cabled to Lewis that he was misinformed about the mine strike, and leaders of the Christian unions said bitterly: "The miners have no further place in this strike. It is now a death struggle between the Communists and the Government." In fact, of all the people in France, only Stalin's stooges were happy over the American mine leader's ill-informed and untimely letter to Mr. Green. Whatever else one may think of John Lewis—and some people still look upon him as a great leader of American labor—he is surely no expert in foreign affairs.

AMERICA—A Catholic Review of the Week—Edited and Published by the following Jesuit Fathers of the United States:

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Justice for the Germans

Proof is piling up that the conduct of U.S. prosecutors in the German war-crimes trials left much to be corrected (AM. 10/10). In an NC News interview on October 28, Eugen Kogon, anti-nazi German Catholic editor who spent six years in Buchenwald, declared that among 115 cases of sentenced "war criminals" soon to be reviewed, he was personally acquainted with at least 30 in which reduction or revocation of sentences seemed to him entirely justified. "Nothing," he added,

can so retard the reorientation of the German people toward democracy as any tendency by the Allies to use nazi methods. Unfortunately, the suspicion that the Americans have obtained at least some of their convictions in Germany by coercion of witnesses is very widespread.

Dr. Kogon may have been alluding to the fact that 18 witnesses at the Dachau trials recently filed affidavits to the effect that confessions had been obtained under duress by the U.S. prosecutor, Col. A. H. Rosenfeld. Latest testimony as to irregularities in the Dachau trials comes from George A. McDonough, of Boston, Mass, who spent two years in the war-crimes program in Europe as prosecutor and defense counsel, as a member of a reviewing board, and as an arbiter on clemency petitions. In a letter to the editor of the New York Times, published October 31, Mr. McDonough states:

The accused at Dachau had the Anglo-American presumption of innocence in his favor, and yet he did not have the right to be faced by his accusers. Hearsay evidence was admitted indiscriminately, and sworn statements of witnesses were admissible regardless of whether anybody knew the person who made the statement or the individual who took the statement. If a prosecutor considered a statement of a witness to be more damaging than the witness' oral testimony in court, he would advise the witness to go back home, submit the statement as evidence, and any objection by defense counsel would be promptly overruled.

In his famous Llandudno address on October 9, Winston Churchill strongly urged his American friends to let bygones be bygones "on the general question of postwar vengeance"; and in the House of Commons on October 28 he recommended that "our policy should henceforth be to draw the sponge across the crimes and horrors of the past and look for the sake of our salvation toward the future." There are no indications that our Government will follow such a counsel; but our very national self-respect would seem to demand that we review all the war-crimes cases in which injustice has been alleged, and recognize the defendants' right of appeal. Peace is the work of justice.

Germany, Poland and common Catholic problems

On September 5 the first Catholic Congress to be held in sixteen years met at Mainz in Germany in an impressive display of Catholic solidarity. Editorial comment in the Catholic press of Poland on the declarations of the "Katholikentag" are heartening. While emphasizing with particular satisfaction German acceptance of defeat, the interest and friendliness of the Polish Catholic attitude is a welcome sign of improved relations between

two very large Catholic groups who confront similar problems. Perhaps the Polish publicists listened with new advertence to the observations of the Holy Father, radioed to the Mainz celebration, and concluded that the perplexities, responsibilities and challenges of Catholics bridge the Oder-Neisse boundary. The ominous warning spoken by the Holy Father to German Catholics had an identical meaning for Polish Catholics: "If the signs of the time do not deceive us, the future will demand of you to stand up for the freedom of the Church and for the right of the parents over their children, their education and their schools. In certain parts of your country there may even be a life-and-death struggle." Possibly Poland's editors felt a summons to a common crusade as they listened to the Holy Father refer to the Communist Manifesto of 1848 and urge German Catholics to answer that challenge by building a social order of justice, peace and brotherhood. Common problems call for common effort which engender—and demand—mutual understanding and a common goal. The ideal of German-Polish collaboration in Christian charity has been brought nearer by the Katholikentag and its aftermath.

Sartre's works on the Index

The processes by which the philosophical doctrines of existentialism evolved or devolved from Kierkegaard to Sartre are more the subject-matter for a learned treatise than for the comments of a weekly journal of opinion; the reasons, however, why the Congregation of the Holy Office on October 29 placed all of Sartre's works on the Index of Forbidden Books are not hard to discover. According to Sartre's thought, human existence is characterized by a "lack, a void, a frustration. While it is because of this very incompleteness that we are capable of freedom, our liberty itself is a function of *le néant* (nothingness)." This concept of humanity Sartre will incorporate into a "humanism" which is defined as

without illusions (that is to say, divorced from religious experience), but full of confidence in the grandeur of humanity; hard, but without useless violence; passionate, yet restrained; striving to paint the metaphysical condition of man while fully participating in the movements of society. (Quotations are from the Columbia Dictionary of Modern European Literature.)

Throughout his work runs the consistent theme that "nothing, absolutely nothing, justifies man's existence." He is a "starkly pessimistic writer." Though the Congregation made no mention of the reasons for the banning, it is obvious that the Church's guardianship of Christian faith and morals could not stand silent while such corroding pessimism roams free through the world to sap the spiritual strength of hordes of readers. When the St. Thomas Aquinas Institute of Philosophy met in Rome in 1946 to study existentialism in the light of Catholic doctrine, the Pope put the question: "Has philosophy any road open to it but despair if it does not find its solutions in God, in personal eternity and immortality?" Sartre's thought would plunge man into despair; the Vatican's move, in a day when "censorship" is so blindly disliked, is a courageous reminder that man is made to hope.

Orphans among the DP's

When Army transport *Gen. William Black* steamed into the clamorous welcome of New York harbor on October 31, among the 813 displaced persons who looked tearfully, shyly, beamingly on the glorious skyline of their new country was a small group, the orphans, whose plight during the long months of their sufferings had been doubly heartrending. His Eminence Cardinal Spellman referred to them the following day on the occasion of the annual presentation of the Hoey Award. "The world," he said, "has spared these child exiles none of its terrors and miseries." Not only had they been stunted and starved in concentration camps, but they had undergone the terrible psychological shock of seeing parents and friends tortured and slain before their eyes. They will have a double readjustment to make to a life of freedom from fear. They were but a small portion of the 813 DP's in the first consignment—only sixty-four, and thirty of them Catholic children—but they are a reminder of the thousands of other orphans abroad, many of whom will simply not be receivable here under the provisions for the reception of DP's. We cannot afford, even amid the present international tensions, to forget these most pitiful of all the victims of the war.

How not to forget the orphans

The war orphans who have landed on our shores can be remembered most effectively if, as Cardinal Spellman said, "after they have found haven in Catholic institutions, they will be welcomed into American homes and the scars on their hearts healed with love and care." And there is a way, too, of keeping in mind the orphans who are still abroad. The UN International Emergency Children's Fund, despite a budget straitened mainly through U. S. defaulting, still manages to do an heroic work. The most recent areas to be reached by it are Rumania, where supplementary food is being supplied in the form of an anti-pellagra diet for 70,000; and Palestine, where \$6 million in aid for refugees will be administered by the Fund. This, to be sure, is but a fraction of what is needed in the Holy Land—estimates are that \$30 million is the bare minimum required to keep 500,000 refugees alive till the next harvest—but it is something. The Children's Fund still needs help; it needs above all the help of governments which will live up to promises made when the plight of the children was fresher in our minds and more poignant. But the aid of individuals is needed, too; individuals who realize that we cannot, if we remember Christ, forget the children.

DP doctors still displaced

There are over 1,700 physicians and surgeons in the Displaced Persons camps in Europe. Here is what the Revercomb Committee said about the "occupational outlook" for them in the U. S.: "Physicians: very good opportunities for those who can qualify and gain admittance to a medical school." The village of Fairchild, Wisconsin, knew it had an opportunity for a doctor; it hadn't had one in residence for ten years. So it arranged with the National Catholic Resettlement Council

to have Dr. Joachim-Bernard Bronny, refugee Polish doctor, settle in Fairchild with his wife and child. But it reckoned without the closed-shop system enforced by the American medical fraternity, a system which the brutal ambiguity of the Revercomb Report did not reveal. While Dr. Bronny was still at sea with 812 other DP's on the good ship *Gen. William Black*, the Wisconsin State Board of Medical Examiners ruled that he could not practise in Fairchild. "It is contrary to the policy of the State," said Dr. Charles A. Dawson, secretary of the Board, "to allow doctors who are graduates of foreign universities to practise in the State." The only reason alleged for such a high-handed policy by men, many of whom had themselves received post-graduate training in foreign universities, was that it is difficult to determine whether the candidate has the proper qualifications to practise. Some "foreigners" have, in fact, "talked their way into licenses" and were later exposed as frauds. *Ergo*, all foreigners must be barred automatically. The same prohibition obtains elsewhere. It is fortunate, perhaps, that the case arose as soon as it did. There are hundreds of Fairchilds throughout the country; there are hundreds of qualified displaced doctors eager to come over and practise in them. It may be true that medical education deteriorated alarmingly in continental Europe during the whole period of Hitler's power, as Dr. Jacob L. Lochner of the New York State Board declared in the *Journal of the American Medical Association* (May, 1948); but what about the hundreds of doctors in DP camps who received their training when the great European medical centers still flourished? Will the American medical profession adopt a dog-in-the-manger attitude toward them? We suggest that the National Federation of State Medical Boards, the secretary of which is Dr. Walter L. Bierring, 406 Sixth Avenue, Des Moines, Ia., appoint an examining board which can cooperate with the National Resettlement Council in clearing qualified displaced doctors for practice in the towns and villages of America which need medical service so badly.

The Palestine refugees

Winter is now at hand, and the refugees from bullet-scarred Palestine are still in a pitiful plight. In a message of August 17 of this year to the U. S. Department of State, the late Count Folke Bernadotte, murdered Palestine Mediator, compared to "an earthquake or tidal wave" the situation of "330,000 destitute Arab refugees from Jewish-controlled areas and 7,000 Jewish refugees." Count Bernadotte appealed to the U. S. Government for food and DDT, and to the International Child Emergency Fund for aid to the pregnant and nursing women and to the children. The Relief Commission of the Red Cross world meeting in Stockholm, August 27, urged governments and international relief societies to do all that was possible to alleviate the sufferings of these victims of hostilities, "irrespective of race, creed or political status." The High Council for Arab Refugees has expressed (NC 10/29) its appreciation for the gift of 2,000 blankets, food and clothing made by Archbishop Arthur Hughes, Papal Internuncio to Egypt, for the victims. This gift was made

possible by U. S. Catholics through our Catholic Near East Welfare Association and the Catholic War Relief Services-NCWC, and by collections in the Catholic churches in Egypt. In addition, the Near East Association has speeded up its regular relief shipments to the Holy Land, and Belgian missions are contributing generous aid. But the situation of what are now 472,000 Arab refugees from Palestine remains desperately critical. The crisis is the acute concern of the Rt. Rev. Msgr. Thomas H. McMahon, national secretary of the Near East Welfare Association, who, as Cardinal Spellman announced on October 29, will leave in a few weeks for the Holy Land. The Arab countries are overloaded with refugees, many of whom are Christians. The people of the entire diocese of Acre—5,000 Arab Catholics—have fled for shelter to Lebanon. The question is one of life and death for these Arab refugees, and it concerns the Church itself in the Middle East, whose very existence is at stake. Msgr. McMahon will survey the needs, and will cooperate with all organizations which are distributing aid. American Catholics cannot in conscience lag behind others in this urgent work.

Racing colors

Speaking of horseshoes, said the Thoughtful Observer, I will not bore you by recalling what the Governor of North Carolina said to the Governor of South Carolina about the lapse of time between drinks. I will confess, however, that I was shocked to the depths of my being to read that the jet-propelled horse called Citation ran his latest race shod, and I quote, by "a horseshoe manufacturer." I do not think, mused the T.O., that the horseshoe factory would look natural under the spreading chestnut tree; still less do I think that the horseshoe manufacturer's daughter would feel at home in the village choir. This pomposity, he went on, which makes undertakers into morticians, plumbers into sanitary engineers and blacksmiths into horseshoe manufacturers is indeed ridiculous. And "ridiculous" was the word chosen by the Governor of South Carolina, J. Strom Thurmond, to describe his invitation to the Governor of the Virgin Islands to come and visit him at South Carolina's gubernatorial mansion. What is really ridiculous, however, is Mr. Thurmond's thinking it ridiculous that one Governor should invite another to visit him. Mr. Thurmond, you see, had suddenly learned that Governor Hastie of the Virgin Islands is a Negro—the first to be appointed to that post by a President of the United States. The invitation had been sent before Governor Thurmond found out about Governor Hastie's color. This little factor of color, said the T.O., made it ridiculous—I use Mr. Thurmond's word—to think that he could be entertained at South Carolina's gubernatorial mansion. Governor Thurmond's snobbery, I fear, must rank him with the sanitary engineers, the morticians and the manufacturers of horseshoes, though I would not impute to these honest tradesmen the gross discourtesy exhibited by the Governor. Fortunately, concluded the T.O., standing up and brushing tobacco-ash off his vest, in the Presidential race Governor Thurmond was no Citation.

Washington Front

A political campaign—and this last one began fourteen months ago when the man his press agents were calling the “new Bob Taft” headed for the Pacific Coast to flush out votes for the Republican Presidential nomination—is more than just politics to a reporter who travels 40,000 miles to cover it. It is a kind of never-ending odyssey behind a locomotive, a chance to wake up again to the greatness that is America, to thrill a bit at far frontiers and at massed thousands raising their voices in a hundred halls and town squares.

America, from a campaign train, is so many things—

America is a colossal slab of concrete thrown across the Colorado River high in the Rockies to capture water that makes a lush garden of a California desert . . . it is batteries of steel stacks reaching grimy fingers into the sky at Gary . . . thousands of sheep and white-faced Herefords nosing across Wyoming and Montana ranges. America is a mother in a jammed Chicago railroad station holding aloft a little child and telling him never to forget he is seeing a President . . . the bluffs rising high above the Mississippi at Winona, mad-red with autumn.

America is the vigor of several thousand persons turning out in a below-zero Vermont January to listen to a young man from Minnesota who so earnestly wished to be President . . . and it is hardy New Hampshiremen

galoshing through deep snow to vote at “town meeting” in early March . . . it is an Oregon forest so tall and mighty that a train passing through it is darkened at midday . . . it is farmers, well-heeled after a war and high prices, flying their own planes into an Iowa town to hear a President speak and watch a plowing contest . . . and it is a President himself getting out of bed at one in the morning in Missoula, Mont., to pull on a robe and say hello to some college students.

America is the amazing fertility of the San Joaquin valley . . . it is 100,000 auto-factory workmen listening to a political speech in Detroit's Cadillac Square . . . it is a local political candidate erupting in Spanish before an audience at Santa Fe . . . and in some places it is derisive signs and boos even for a man who lives in the White House . . . America is a place with mountains so mighty that two steam locomotives and a four-unit Diesel must haul one long passenger train . . . and America is a kindly priest at Kearney, Neb., saying a special Mass on a broiling June Sunday for people aboard a President's train who must be off westward again in forty minutes.

America is a telegraph key clicking away in a tiny Montana town to carry to the world a Presidential candidate's warning to Russia that this country will not be bullied . . . it is Bob Taft, who might have been President, sitting pensively on a Cleveland stage as Tom Dewey, the man who would be President, gives out with oratory . . . and America is an old, old lady sitting in a wheel-chair in Indiana, her family gathered about her, waving a flag as a Presidential train rolls past at seventy miles an hour.

CHARLES LUCEY

Underscorings

The James J. Hoey Awards, given annually by the Catholic Interracial Council of New York to two lay persons, one white and one colored, who have made significant contributions to the cause of race relations, went this year to Mrs. Anna M. McGarry of Philadelphia, and Ferdinand L. Roussève of New Orleans. Cardinal Spellman made the presentation of the medals. Mrs. McGarry is founder of the Catholic Interracial Council of Philadelphia. Mr. Roussève, an architect, is a member of the New Orleans archdiocesan committee of the Catholic Committee of the South.

► The *Record*, Louisville, Ky., diocesan weekly, took issue with a Federal court's decision that segregation of Negroes in dining-cars was legal because they had 8 per cent of the available space though constituting only 4 per cent of the patronage. “Even if a Negro is given satisfactory service in his segregated section,” said the *Record*,

his human dignity has been outraged. He has been treated as something less than a man—not to add, as something less than a free citizen of a democracy. Something other than his rational nature has been made the basis of the rights which are accorded him. . . .

There is your segregation in its simplest terms. Let's have the courage and the decency to face it. Let's not indulge ourselves in the illusion that it can be solved in merely legalistic and mathematical terms.

► With the launching last week of the *Ensign* by Robert W. Keyserlingk, former general manager of the British United Press, English-speaking Canada will have its first national Catholic weekly. A number of existing weeklies—members of the Canadian *Register* chain in Kingston, Quebec, Ottawa, Toronto, Pembroke, Ont., and Nelson, B. C., as well as the Winnipeg *Northwest Review* and the London *Catholic Record*—will be merged in the new paper. The *Ensign* expects to publish regional supplements. Support for the new venture was urged by Catholic weeklies it will replace.

► Robert F. Wagner, U.S. Senator from New York since 1929, received the 1948 Philip Murray Award at a dinner sponsored by the CIO Community Services Committee in the main ballroom of the Waldorf-Astoria October 28. The award was made “as a token of the everlasting gratitude of the American working people for his outstanding contribution to their health and welfare.” The Senator's championship of his Labor Relations Act, Social Security Act, Slum Clearance Law, Unemployment Relief Laws and National Housing Legislation was hailed by many labor leaders. President Truman spoke in honor of the ailing and absent statesman.

C. K.

Editorials

Truman wins

From one point of view the most amazing election in the experience of the Republic is history.

Despite the adverse verdict of all the polls, despite the confident predictions of an easy GOP success by most of the press, despite the unprecedented odds of fifteen to one against him established by the cold-blooded gambling fraternity, President Truman was re-elected to office over the combined opposition of the Republicans, the Dixiecrats and Henry Wallace's pro-communist Progressives. In winning this dramatic victory, he carried to power with him enough congressional candidates to assure a comfortable Democratic majority in both House and Senate. His triumph was as sweeping as it was unexpected.

But though the fact itself is history, as Governor Dewey conceded at fourteen minutes past eleven o'clock on the morning of November 3, the implications of the voters' verdict will long continue to be the subject of study and discussion. What actually happened in the hearts and minds of the people as they voted on November 2 may not be known for some time, but it is clear that whatever it was, it had profound significance for the future of the nation, and, indeed, of the world. Though we have not yet recovered from our astonishment over the returns, or from an exciting, sleepless night, we should like to set down here certain tentative conclusions which come readily to mind.

The first is that the majority of the people in this country are firmly committed to liberal policies at home and abroad. While they may still disagree with some of its methods, they want the objectives which the New Deal articulated and attempted during sixteen years of crisis and war to realize. Even many farmers, after ten years of war-begotten prosperity, thought twice about returning to their normal Republican allegiance. In the Middle West, where the President carried Ohio, Wisconsin, Illinois, Iowa and Minnesota, several millions of them supported the national Democratic ticket. Scarcely less significant was the extent to which the vestiges of isolationism in that section, typified by the *Chicago Tribune*, were decisively abandoned.

A second conclusion follows necessarily as a corollary of this. If they are to continue as the majority party, the Democrats must remain hospitable to liberal ideals. The decision made by the Philadelphia convention to stand boldly on a platform of civil rights—which many at the time, following the revolt of the Dixiecrats, regarded as a species of political suicide—turned out to be a precious asset. More than anything else, more even than the forthright demand for repeal of the Taft-Hartley Act, it convinced many doubting liberals that

the alternative was not, as some had been complaining, merely a choice between Tweedledum and Tweedledee, but the same crusading choice that had been first offered in 1932. Once President Truman fully committed himself to a New Deal platform, they rallied round him as they once had rallied round his predecessor.

This was notably true of the labor vote, which in the 1946 Congressional elections stayed home with disastrous results to the Democrats. There can be no doubt now—and this is another conclusion which comes to mind—that there is a labor vote and that most labor leaders, at least when the issues are clear, can deliver it. Organized labor did a much more effective, though less flamboyant, job this time than in 1944. To a very considerable extent, indeed, the President is indebted to it for his re-election. In all probability, the result of the election means that there will be no independent labor party in the immediate future. With the Dixiecrats in disgrace and the power of the Northern city bosses in decline, the Democratic Party comes reasonably close to being the sort of liberal party labor wants. At least, labor leaders, their political prestige considerably enhanced, have a good chance now to make it such.

The election seemed to prove, also, that any liberal compromise with the Communists is a kiss of death. Though Mr. Wallace managed to make New York safe for Governor Dewey, he ran very poorly in the rest of the country and probably doomed himself to whatever limbo exists for politicians who forget principles and guess wrong. The fact that the Progressive Party polled a half-million votes in New York should not obscure the fact that two of its darlings, Congressmen Leo Isacson and former CIO counsel Lee Pressman, both candidates for Congress, were badly beaten. Vito Marcantonio won again, but this time he polled only a minority of the votes cast in his district. If Mr. Truman can now dispense with the Dixiecrats, so can liberals and labor leaders get along without the Communists. There is no longer any possible excuse for compromise. The American people have spoken. For Stalin's domestic stooges and dupes they have nothing but anger and contempt.

A final conclusion might be put in this way. The American people may be more intelligent and more concerned about the nation's problems than some politicians realize. The voters showed that they would not be put off by gorgeous generalities and glittering evasions. While the President, on several regrettable occasions, hit in the clinches, he did try honestly to make a fight on the issues, especially on the record of the 80th Congress. Overconfident of victory, Governor Dewey fought a safe and evasive battle. For a people which expects the challenger to win fighting, and not backing away, the GOP strategy was ill-advised.

And as for the pollsters, thank goodness they have been cut down to the size of ordinary men. The President, who campaigned with heart-warming courage, proved to be a better prophet than all the Gallups combined. Alone in the land he picked himself to win. We join with the defeated candidates, and with all the American people, in felicitating him and wishing him God's blessing on the difficult years ahead. He should be able to count on a loyal, united people.

How it happened

The pivot around which President Truman swung his unprecedented electoral upset was fashioned in five States with big blocks of electoral votes: Illinois (28), Ohio (25), Massachusetts (16), Wisconsin (12) and Iowa (10). All of these States were listed by dopesters as going to Governor Dewey, and on good grounds. All of them have Republican Governors and all but Illinois have been represented in the Senate exclusively by Republicans. Except for Illinois and Massachusetts, they have been normally Republican in national elections for decades, barring the Roosevelt landslides of 1932-1940. In 1944 Governor Dewey carried Ohio, Iowa and Wisconsin even against Roosevelt. When it began to look as if President Truman were garnering the 91 electoral votes of these five States, the American public was on the verge of as great a political upset as we can think of in our history.

Since the public opinion polls had been giving Governor Dewey about 345 electoral votes, the loss of these 91 was enough to bring him below the 266 needed for an electoral majority. But President Truman had been conceded only about 105 votes. When he raided the Dewey fruit-bowl of plums like Illinois, Ohio and Massachusetts, however, it became fairly clear that his chances of picking up what seemed more ripe for his plucking were very bright—the votes of the genuinely “doubtful” States. Florida (8), Georgia (12) and Tennessee (12), where Governor Thurmond of South Carolina as the “States’ Rights” candidate had been expected to take away enough popular votes to endanger the President’s majorities, proved easy picking for him. Virginia (11), which had been placed tentatively in Governor Dewey’s column, remained true to the Old Dominion’s Democratic traditions. But even with all these accessions, President Truman would have only 239 votes—still 27 short of the coveted 266.

Where did they come from? Minnesota (11), regarded as doubtful, gave the President a thumping majority built up with the aid of Senator-elect Humphrey’s vote-getting ability. As the scene of battle moved westward to the Mountain States all eyes were riveted on Montana (4), where Senator Murray was making an against-odds bid for re-election. The air was charged with buoyancy for the Truman and dismay for the Dewey forces as returns from Wyoming (3), Colorado (6), Idaho (4), Utah (4) and Washington (8)—all regarded as safely tucked away in the Governor’s fold—piled up Truman leads. Here were 40 more electoral votes, plenty and to

spare to spell victory for the man whom his own party had wanted to shake off as a sure loser and whose chances of capturing the election had dwindled to about zero, with outlandish betting odds against him going begging even as the returns began to roll in.

There was no fluke in this election. President Truman won a majority of States, a popular majority, and overcame two extraordinary handicaps, the Wallace and Thurmond candidacies. In fact, except for the Wallace nuisance he would have boosted his lead in California very handsomely and would have swamped Governor Dewey in New York. It is unusual, indeed, to come so close to walking off with the home States of both opposition candidates. He came very close to victory in Indiana, which went for Dewey in 1944 and for Willkie in 1940. The only very large State he would have lost, even without the Wallace distraction, was Pennsylvania, which was Republican even through 1932 but got on the Roosevelt bandwagon in 1936 and stayed on through a pretty close vote in 1944.

Governor Thurmond took the four States the pollsters gave him, if this is any consolation to them: South Carolina, Alabama, Mississippi and Louisiana. With two other votes electors say they will give him he will run up to a total of 40, unless Governor Folsom of Alabama succeeds in wresting his State’s 11 votes from the Dixiecrats for Truman by court action.

Henry A. Wallace made a dismal showing. He polled only one-third of the popular vote originally expected, collecting in this day of the radio, sound-trucks, and the airplane just about the same total Eugene Debs got in 1920, when only a little more than half as many people entered the polls. If he ever had any future he destroyed it by his election-night remarks over the air. Instead of throwing some light on the returns, which was all those who invited him on the air wanted of him, he launched into a campaign talk and gloried in the victory of Congressman Marcantonio of New York, only pro-Communist in the house. He still seems to think that he can change the minds of ninety-eight per cent of the voters, who cold-shouldered him and his screaming party-line demagoguery. If the vote on November 2 did not convince him that the American people want no part of him or his communist friends, nothing ever will.

Capitol Hill—and State capitals

The Senate race was supposed to offer the Democrats their only hope. They were a minority of 46-51 in the Eightieth Congress. All told, 32 senatorial terms will end January 2, 14 of them Democratic and 18 Republican. Half of the 14 Democratic seats belonged to the solid south, and the election of Democrats there caused no surprise. Estes Kefauver’s decisive victory over Carroll Reece in Tennessee only signalized the defeat of the Crump machine. More importance attaches to the fact that the Democrats rebuffed threats to unseat them in Colorado, Montana, New Mexico and Rhode Island. Once their covered wagon began bouncing on its merry

way, however, it began dislodging Republican Senators until no fewer than nine were put out of office—in West Virginia, Delaware, Iowa, Illinois, Kentucky, Minnesota, Oklahoma, Idaho and Wyoming. No Democratic incumbent was replaced by a Republican. As a result, the Democrats are sure of a clear majority of 54 in the Senate, and maybe one more.

As for the House of Representatives, no one took seriously the campaign announcement that the Democrats were striving to regain control of that chamber. But when the last district is heard from, their Senate victories will look tame in comparison with the treatment they meted out to their opponents in the more numerous branch of the National Legislature.

Last term the Republicans had a rather staggering majority of 243-185. On November 2 the Truman tide engulfed the GOP House representation, washing out at least 68 of them. The Democrats have certainly gained at least 67 members. With 30 contests undecided at the moment of writing, the "outs" have rolled up a comfortable majority of 253-151. Whether they will all follow the leadership of President Truman is another question. But it is worth noting that 80 Representatives (and 8 Senators) who had voted for the Taft-Hartley Act went down for the count, while 73 Representatives (and 4 Senators) who had voted to sustain the President's veto were returned to Washington. This little item gives some indication of the push labor unions gave toward the Democratic comeback.

The same upsurge can be seen in State capitals. On November 2 the governorships were evenly split between the two parties, with 24 each. Thirty-four of them were at stake in the election. Democrats replaced Republicans in seven States—Illinois, Connecticut, Michigan, Ohio, Delaware, Massachusetts and Montana. So the turnover took place on a big scale and all long the line.

When this election is analyzed by political strategists they will take their hats off to the man who put the Eightieth Congress on the spot and then went out, as he said, to "give 'em hell" for their failures. *Sans* the Roosevelt magic, *sans* the Roosevelt voice, in fact, in the opinion of many, simply *sans* "what it takes," he turned the tables, not only on the G.O.P., but on many an old hand in his own party. It will be interesting to see what changes this new-found power will make in his administration.

Why the Nation was banned

Dr. William Jansen, Superintendent of Schools in New York City, has issued a printed statement (110 Livingston St., Brooklyn) explaining and defending the action of the Board of Superintendents in withdrawing the *Nation* from the list of about 300 publications approved for use in New York public high schools. He argues 1) that the study and criticism of religious beliefs and practices, *as such*, have no place in the American public high school; and 2) that at least *two* of Mr. Blanshard's dozen articles in the *Nation*, November, 1947 to June, 1948, were in their entirety (and others, in part) attacks

on Catholic religious beliefs and practices. Therefore such articles have no place in the American public high school, and the only satisfactory way to exclude them was to exclude the publication which ran them. The only alternative would have been to require each principal to have each issue of the *Nation* examined before permitting its circulation in the library; and "the Board of Superintendents does not care to list publications that require a scrutiny of this kind."

If Dr. Jansen means by religious beliefs and practices those regarded as sectarian, as he evidently does, then he is merely restating the constitutional and legal prohibitions of the State of New York. All other States have similar prohibitions. But were Blanshard's articles, in point of fact, criticisms of Catholic religious beliefs and practices, or were they (as the *Nation* contends) merely criticisms of the political and social policies that have been advocated, wisely or unwisely, by Catholics here and abroad?

Dr. Jansen has no trouble proving they were the former. The titles of the two crucial articles were "Roman Catholic Science I: Relics, Saints, Miracles" (May 15, 1948) and "Roman Catholic Science II: Apparitions and Evolution" (May 22, 1948). In these articles Blanshard assailed Catholic religious teaching as "popular superstition," and Catholic religious practices as "exploitation of the poorer and more ignorant Catholic people by practices which have been described as medieval superstitions by nearly all other religious groups in the West..." (Is theology to be run on the majority principle?) The Catholic Church in America is said to operate a "full-blown system of fetishism and sorcery" in "an underworld of superstition." (If this is not "religious controversy"—on a very low level, to be sure—what is?) Blanshard, of course, is making a career of begging theological questions by ridiculing Catholic religious beliefs and practices under the guise of "political and social" phenomena. Dr. Jansen is far too intelligent to be fooled by this smoke screen.

How completely Blanshard himself misses the real issue is proved by his retort that Dr. Jansen "has not even made an attempt to prove that any statement in my twelve articles in the *Nation* was untrue." Wouldn't that be clownish—the New York Superintendent of Schools presuming to decide whether the Mother of God actually appeared at Fatima? This "boner" gives a clue to the quality of thinking in the articles themselves. The *Nation* has been attacking the "social and political" policies of the Catholic Church for years. The Board of Superintendents never even thought of banning it until *parts* of such attacks trenched on purely religious criticism. It did not actually ban the publication until two articles in their *entirety* did this. Finally, the Superintendent advises the editor of the *Nation* not to think that she is going to determine what will be read in New York's public high schools. The City has a Board of Superintendents to make such decisions, and they will not be frightened out of their duty by name-calling. The *Nation* can publish what it wants. But it cannot force its religious bigotry upon New York's public schools.

Newman Clubs: problems, prospects

Edward Duff

How preserve and enrich the faith of Catholic students for whom there is now no room in Catholic institutions? The Newman Clubs—with their far-seeing programs—have an answer to this crucial problem, says Father Duff, who pleads for their conscientious support by all Catholics.

What is the state of religion in the vast parish consisting of the 300,000 Catholics on the campuses of America's secular colleges and universities? How successful are the 400 Newman Clubs there in achieving their purpose: "to deepen the spiritual and enrich the temporal lives of members through a balanced program of religious, intellectual and social activities?"

At Minneapolis, September 2-3, partial answers were provided to these questions for all who are concerned with Catholic students attending non-Catholic colleges.

Certainly there is warrant for the optimism and the sense of achievement manifested as the 500 delegates—twice as many as attended any previous convention—checked out of the Radisson Hotel in Minneapolis with renewed determination to spread among the student communities on secular campuses the modern message of Newmanism. There was definite progress to report. With a full-time executive secretary, Phil DesMarais, and a budget of \$7,000, the Federation could point to thirty-seven new clubs organized or affiliated last year. Admission to Pax Romana, the Vatican-approved international movement of Catholic students, gives the Newman Club Federation additional official recognition in the youth apostolate of the Church. The Federation already has a place in the organization of the National Catholic Youth Council, NCWC, parallel to the National Federation of Catholic College Students. The NCF is now well integrated with other existing units of Catholic college students.

The founders and the ecclesiastical authorities who approved the Newman idea would have been impressed by the seriousness of purpose, the liveliness of interest and the apostolic initiative manifested by the student delegates to the 34th Annual Convention. The panel discussions that examined the implications of the convention theme, "The Social Responsibility of the Catholic Student," were very successful. "We need a Bill of Responsibility rather than a Bill of Rights," observed the National Chaplain, Father Frank McPhillips of the University of Michigan, at the Missa Recitata that opened the sessions.

That need for a "bill of responsibilities" was evident throughout the sessions. Flying back from the International Youth Conference at London, Herman Neusch of Texas, as chairman of the Social Action panel, won adoption of a plan to sponsor DP students in American schools. And at the urging of the New York Province that a unifying program for the year's work be adopted which would carry out the theme of the convention, plans were laid for: 1) formation of study groups to discuss current social problems; 2) sponsorship of all-campus forums, with prominent speakers on important social questions; 3) conducting surveys on campus social prob-

lems, such as interracial justice, student housing, religion, academic freedom.

With further regard to the above-mentioned "responsibilities," the delegates and their newly elected president, vice-president and treasurer—Richard Oliver of Alabama, Dennis Duffy of Minnesota and William Dowhey of Utah—received a mandate from the Very Rev. Msgr. Paul Tanner, assistant general secretary of NCWC: "You cannot stay in isolation in your Club. You must be part of the campus, or you are seriously deficient in social responsibility."

Here is official acceptance of the fact that Catholics are attending secular schools, and a direct notice of expectation that they will cooperate in an organized way with the apostolic mission of the Church. The mandate does not invalidate the prior right of the Catholic college to Catholic support; it does not suggest that the religious activities, the pastoral care and the study program offered on a secular campus serve as substitutes for Catholic education, or make Catholic institutions of higher learning somehow superfluous. It recognizes the fact that the Catholic student is in a non-Catholic educational environment and tells him what he should do about it.

Whatever the individual Catholic's explanation for his presence at a secular school, Newmanism is the instrument for deepening his Catholicism, fitting him—so Bishop James Kearney of Rochester, Episcopal Moderator of the Federation, insists—for leadership in family and community concerns. To achieve that objective, Newmanism offers Catholics on every campus an opportunity to strengthen their

sense of solidarity by meeting with one another. Its facilities will vary with local resources. There may be a substantial Catholic Student Center, as at the University of Illinois. Perhaps the chaplain must be content with an office provided by the university, as at Columbia. In very many cases the rectory parlor of the parish must serve as headquarters for Newman Club activities.

Efforts to impart the systematic intellectual formation and the intense ascetical training that Catholic leadership supposes will also depend on local arrangements and, not least, on the amount of service the Newman Club chaplain is able to give. A poll of chaplains attending the workshop of St. Thomas' College revealed that credit courses in religion are offered in at least eight State universities, in a program seemingly jeopardized by the



McCollum decision. For twenty-six years Iowa has had a School of Religion, which currently sponsors courses by Father J. Ryan Beiser as a full Professor of the university, with 663 students registered for the elective. Credit up to five two-hour courses, taught at the Newman Foundation at Champaign, Illinois, may be transferred to the university records toward a degree.

It is a hard and holy task, this challenge of forming Catholic leaders on secular campuses. Strong and continuing support of the enterprise is imperative if any genuine progress is to be expected. Let us list a few of the difficulties of stupendous proportion as they appeared to the Newman Club moderators gathered for an earnest and realistic appraisal of their problems.

1. The atmosphere of American university life, the chaplains pointed out, fosters the belief that religion is something really unimportant, except for personalities who need emotional shoring-up. The short name for this condition is secularism—"the practical exclusion of God from human thinking and living," according to the definition of the Bishops' Statement of last year.

2. An allied intellectual blight is positivism, the smug certainty that truth does not exist independently of personality preferences or class interest or historical points of view, the bland disbelief that the human mind is made to discover truth and recognize it, whether it be "novel" or "interesting" or convenient. Every last Newman Club chaplain is very prompt to report that the casual concession, "if that's the way you look at things, it's probably true for you," is the chief attack made on the Catholicism of collegians in secular institutions. Many of the chaplains have inaugurated a course in criteriology, the branch of philosophy that examines the possibility and norms of truth. "The things that bother them are not the things they bring to the priest—the professor's comparison of the medieval Church and the Nazi Party or the biology text that suggests that masturbation is emotionally helpful—but rather the poison they imbibe unconsciously so that they have no explicit questions to ask and won't see a priest." So one chaplain declared.

3. "Keep them mentally alert," another insisted, "and frequentation of the sacraments will take care of itself." Suggestion as to how a single chaplain is to keep 6,000 Catholics (as at Columbia) "intellectually alert" was not heard. It is a simple matter of mathematics; there are not enough priests for the parish of 300,000 Catholics on secular campuses to do the complex job of being at once pastor, spiritual director, intellectual guide, reading supervisor, apostolic stimulator of the students—as well as public-relations representative of the Church to the faculty and the school administration.

4. The possibility of an efficient, paid lay personnel to relieve the Newman Club chaplain of much routine work was a question that the workshop considered. For it must be remembered that only seventy chaplains are freed from other responsibilities—moderating the parish Holy Name Society or being Diocesan Director of Schools, for instance—to give complete attention to the students. But the proposal of paid assistants brings up the factor of finance, an area in which the chaplain is ex-

pected to display some skill. The Knights of Columbus, it is known, subsidize the Foundation at the University of Illinois to the extent of \$20,000 a year and tax each member in Iowa one dollar annually for Catholic activities in three secular institutions of that State; but other chaplains must depend on letters soliciting gifts from parents of the students, the alumni and the local bishop.

5. Of the 300,000 Catholics in secular schools only 26,000 are paid-up members (15 cents a year) of the Newman Club Federation. A report of the Ohio Valley Province indicates that almost half the clubs are "inactive," failing to reply to the Province Secretary's letters. On the 29 campuses where there is an "active" Newman Club, Catholics constitute 27,000 out of a total student population of 145,000; but only one out of every nine of the Catholics there is an active member of these "active" clubs. The host club of the 34th Annual Convention claims only 402 members among the 6,500 Catholics attending the University of Minnesota. A metropolitan university has a club of 250, it is reported, from the Catholic population of 9,000 in its halls.

Perhaps in the past the assumption went unchallenged that Catholics going for whatever reason to secular colleges did so at their own peril and were undeserving of any particular attention. It was the sense of the moderators' meeting that the time has come to remind Catholic students explicitly that they have an obligation in conscience to study their religion, that they have a duty, amid the confusions of campus life, to avail themselves of the assistance of the Newman Club and its chaplain. Definite dangers beset them which only the naive would deny. Their voluntary selection of secular institutions imposes an obligation to take steps to neutralize such dangers.

Certainly Newman Club chaplains would rejoice if hometown pastors would concern themselves more with the club membership of their younger parishioners who are away at school. It would help the chaplain, for instance, if parents who have endorsed the choice of a non-Catholic college were regularly reminded that they must be more interested in the Newman Club activities on that campus than in any other phase of student life there.

6. An attractive eagerness, an undaunted sense of apostolic mission to the student community characterize the modern Newman Club officer. The former conception of the Newman Club as a kind of Catholic protective agency is giving way in many quarters to what may be called "Suhardism," the doctrine of "penetration" elaborated by Cardinal Suhard of Paris in his famous Lenten pastoral of 1946. But a Catholic penetration, as the chaplains are aware, supposes larger opportunity for Catholic training—supposes, in the concrete, more chaplains. It is gratifying to report that 200 are enrolled in religion courses at Texas, but it is necessary to remember that there are 1,700 Catholics there. Study clubs are splendid, but chaplains are concerned that the need of a systematic survey of Catholic thought may be neglected in a study-club program which concentrates on topics that appeal to eager student interest.

The need of a more genuine ascetical formation than

Newmanism ambitions today, if student hopes of effective apostolic effort are to be fulfilled, is a realization very much on the mind of many chaplains. They realize that a Communion breakfast several times a year is a fine display of Catholic solidarity and an opportunity for a percentage of the club to mingle socially; it is not necessarily a manifestation of the intense spirituality that Cardinal Suhard proposed as an engine of his tactic of penetration.

The future of the Catholic apostolate on secular campuses turns wholly on the support that will be supplied Newmanism in the immediate future.

The needs of Catholics at non-Catholic schools and their possibilities for future Catholic leadership warrant practical assistance from the Church. Writing in 1939, before the influx of ex-GI's made the crowded conditions in Catholic institutions of those times seem today a dean's delight, the Most Reverend George L. Leech, D.D., J.C.D., Bishop of Harrisburg, declared: "Much as we may deplore the exposure of our youth to the noxious atmosphere which prevails so commonly in those [secular] educational institutions, our lamenting will avail us little unless we give our mind and heart to practical measures and supply the adequate antidote to safeguard their faith and morals."

Background for France II: General de Gaulle

Catherine Maher

How long will the present regime in France be able to stave off pressure for new general elections from General Charles de Gaulle's *Rassemblement du Peuple Français*? That is the most important question in France today, and it is tantamount to asking when General de Gaulle will return to power; since it is considered a foregone conclusion that RPF could register heavily at the polls, perhaps even obtain a clear majority of votes, if there were a new general election under present conditions.

RPF claims active membership of more than a million and a half Frenchmen, and the recent stamp campaign was answered by three million who must be rated as sympathizers of the movement. In the municipal elections in October, 1947, not even a year after its foundation, RPF polled 40 per cent of the vote.

New general elections suppose that the National Assembly will vote its own dissolution. The Assembly naturally has a great reluctance to vote itself out of power. A third question therefore arises: would General de Gaulle take power by other means than elections, and under what conditions?

This question was answered by General de Gaulle himself in an interview given during the recent meeting of the general council of RPF in Paris. There he stated frankly that if the Communists were included in the Government he would then consider the Government "illegitimate,"

and hence reserve his freedom to act. (There have been faint rumors of a new move to bring the Communists back into the Government as a desperate solution to the present wave of strikes and agitation.) De Gaulle added, a little threateningly, that he considered the Government already illegitimate, since the National Assembly no longer represents the will of the people. (This statement is based on the results of the above-mentioned 1947 municipal elections.) The cantonal elections, set for this month, have now been postponed until early 1949—proof, according to the General, of the Government's fear of the electorate.

"If the country is not consulted, if we go on to complete ruin and illegitimacy, then I reserve my freedom to act," said General de Gaulle. "In three years' time there would be neither a democratic nor even an independent France." (Three years from now the mandate of the present National Assembly normally expires.)

Without taking the General's prophecies of anarchy and chaos too literally, it is difficult to see how the Government can continue much longer on its present precarious basis. The international situation requires a strong, stable government in France, or the country cannot take its traditional place in plans for Western Union or for Western defense. The European Recovery Program calls for long-term economic planning; and inflation and social agitation are both increasing in the present atmosphere of indecision and weakness. Also, the coalitions since M. Schuman's first cabinet have been so flimsily constructed that only temporary, inadequate measures could be agreed upon. Admittedly, the National Assembly no longer represents the opinion of the country. The "Third Force" has ceased to be a buffer of any stability or security between the two other opposing forces—RPF and communism.

To avoid a clash between these two forces was the theory back of the coalition called the "Third Force" and, until recently, realization of its aim seemed at least reasonably possible. Even now, there are Frenchmen who believe it possible—who believe that RPF is a fleeting manifestation which will be dissipated through its own follies if the Third Force can only hang on long enough. There are also those who, like M. René Pleven, still believe that eventually the Third Force and General de Gaulle will come together, united in a common attitude towards the Communists. But these are minority opinions now heard rarely against the majority's feeling of inevitability about General de Gaulle.

The desperate financial condition, however, the break in production through relayed strikes, the continual social agitation—the very factors demonstrating the weakness of the Government—only increase the uneasiness with which a drastic remedy such as general elections is regarded. Part, at least, of the Assembly's reluctance to consider dissolution has been fear of the political disorders which might be attendant on general elections under present circumstances. But both the Communists and the RPF want a showdown, and the feeling is growing that delay only increases the risk involved.

It is in this atmosphere of strain and inevitability that

RPF has increased its pressure for elections and constitutional reform, and made its attack on the party system of the Fourth Republic. The average Frenchman has been so influenced by it that he now inquires less about how General de Gaulle will arrive at power and more about what it will mean in France when he does.

The Rassemblement du Peuple Française, founded in 1947 by General de Gaulle, was heralded as a "party above parties," through which men of all shades of opinion—short of communist—were urged to assemble and draft a program "for the welfare of our country," free from the tyranny of party organizations. Its appeal lay in the General's opposition to the constitution of 1946, which, he claims, provided an unworkable basis for government in France, rendering impossible France's economic and political recovery, and thus preventing her from taking her traditional place in Europe or in the body of nations.

Very quickly, RPF revealed itself to be more than a gigantic popular lobbying organization. It escapes definition as a political party, although it *resembles* a party in many ways—it has specific political aims for which it is campaigning; it has held national conventions and has put forward candidates at the polls. On the other hand, its wide appeal "to all Frenchmen," the extent of its propaganda and a certain woolliness in the definition of its guiding political principles, give it the character of a mass movement rather than of a political party.

The full program of RPF was first aired at the national convention in Marseilles in the spring of this year. Almost every aspect of French life was touched upon in the convention reports, but the precision of the plans for the future of France varied inversely with the importance of the subject matter. On some of the big issues, RPF's language is vague, though always elegantly, even grandiloquently worded. General de Gaulle himself uses phrases and words that have become part of the special language of the RPF—"separatists" for the Communists—and sometimes for all those not in sympathy with the movement—"companions" for the members of the RPF; and many catch words, such as "unity," "new institutions," "social climate," "national salvation," which avoid the specific or the definite in favor of the rhetorical and inspirational. But if there is still doubt whether political parties could survive, as opposition, under a de Gaulle-RPF government; or even whether the Fourth Republic with a reformed constitution could still be called "republic," some inkling of RPF's program can be deduced from the piecemeal declarations of General de Gaulle himself.

Following on general elections—for which his primary campaign is now being waged—General de Gaulle would proceed to constitutional reform. It is his contention that the constitution of 1946 conceals the root of the whole present evil—in giving too much power to party organizations through indirect elections, while at the same time vesting both legislative and executive power in the National Assembly. Under the present system, only a clear majority by one party could enable France to enjoy efficient government. Since this majority was not obtained

in the present National Assembly, there has been a necessity for coalition governments, from which has arisen the present chaotic situation. General de Gaulle is in favor of a new electoral law, providing for straight majority voting instead of the present proportional representation, and a remodeling of the French President's role on the line of that of the President of the United States, giving the executive more power. The General has also hinted at favoring a Cabinet on American lines, made up of statesmen not responsible to Parliament.

Critics of General de Gaulle's constitutional-reform plans point out that the United States is a Federal Union, with carefully safeguarded rights given to individual States within the union. France is already highly centralized, they say, and grafting enlarged executive powers on to the constitution would be dangerous. The American Constitution is a unified document written expressly for the circumstances, and therefore contains a tissue of checks and balances on both the executive and the legislative branches of the government.

One of RPF's most publicized innovations is its theory of class relationships, called by General de Gaulle the "regime of associations," grouping workers and employers together throughout an industry in a type of merged ownership and direction. This type of organiza-



tion, according to de Gaulle, supplementing the theory of a "working class" which is itself responsible for Marxism, would eliminate strikes, since the workers, who would then share in management and its profits, would only be striking against themselves.

Critics of General de Gaulle are quick to see the resemblance of the "regime of associations" to corporatism. De Gaulle claims that his proposed economic "associations" would increase production, especially in the new nationalized industries—and here it is even more difficult to see how the charge of corporatism could be avoided, since the General says that "activities" (working groups) should be represented in the framework of a reformed constitution.

Further, de Gaulle has not only anathematized the political parties and their present hold over the individual but has announced his opposition to the trade unions as now constituted—not only the communist-controlled CGT but also Léon Jouhaux's Force Ouvrière; and has advised his adherents to desert both on the grounds that such organizations are dependent on political-party affiliations and therefore accomplish nothing for the workers. He would ban all political action by trade unions and make arbitration of all labor disputes compulsory. Under the proposed "regime of associations" it must be inferred that there would be little room for trade unions, whether strictly a-political or not.

So far as foreign policy goes, RPF advocates a federal Western Union, and favors close military cooperation between the Western Powers for defense. But in advocating Western Union, he demands that France assume the leadership of the Continental powers; in favoring military

cooperation for defense, he requires that such cooperation be planned from Paris and not from London. While praising the Marshall Plan, he points out that however generous America is showing herself, she needs France quite as much as France needs America. And, as a preliminary to any real cooperation in military defense, he insists that America give concrete guarantees of her future active solidarity with the other Western nations in the form of specific *a priori* promises of material aid, men and equipment.

In the field of economics, General de Gaulle's proposals do not differ much from those already put forth by other statesmen. He favors curtailment of public expenditures, increased production by longer hours of work and through the "regime of associations." Credit would be found if confidence were restored, he has asserted, but confidence will be lacking as long as the government is incoherent and indecisive.

None of the top men of RPF under General de Gaulle seems to have the stature or the promise of statesmanship. Few have any experience in government. All of them, in whatever position they might occupy in a future government, would only be delegates of General de Gaulle; and, if the convention proceedings at Marseille are any indication, would be expected to do his bidding in perfect obedience and submission. The wide diversity observed in the ranks of RPF—ranging from young to old, from Rightists who like its incipient authoritarianism to Resistance veterans who like its militancy and discipline, from ex-Socialists who like its active approach to social problems to army officers who like its castigation of the political party system and its rationalization of life—is characteristic of de Gaulle's principal aides.

It is an open question whether General de Gaulle would invite cooperation from some of the men of the Fourth Republic coalitions if he came to power. His first attacks on the Government through RPF were fairly impersonal, but, of late, as his campaign increased in momentum, these attacks have tended to become wholesale indictments of no little venom, hinting that men responsible for retarding the resolution of the present dilemma would not be welcomed by RPF at a future date.

Any just analysis of RPF, however, begins and ends with General de Gaulle himself, for without him the whole organization falls apart. Its reason for being is the dissemination of General de Gaulle's views; its campaigns are waged to bring about General de Gaulle's return to power to carry out those ideas. All the members of RPF and the whole gigantic organization—which now reaches into every corner of French life—are held together by the personal prestige enjoyed by General de Gaulle. In this sense, certainly, criticism of the movement as "personal" is entirely justified, as are fears that a de Gaulle government would be a "personal" government.

The General has been frank in the past about his dislike and scorn of parliamentary methods. His training as a soldier has made him pin his faith to a system of "cadres," wherein every individual has a niche, well defined, limited and orderly. He has never ceased to distrust the necessity for the parleying, the compromise

and the meandering procedures which characterize any parliamentary group. His own character is inimical to compromise, and he has never been one to delegate power easily.

Anti-communism and a belief in General de Gaulle, in fact, are the only factors which unite the assemblage of varied opinions found within the ranks of RPF. Although its program can be pinned down on some of the major issues confronting France, the outlines and make-up of the organization are misty. It has welcomed all comers, but its very diffuse, all-over quality, plus the fact that its great characteristic is faith in one man, has made it harder to fight, on the one hand, and harder to have honest confidence in, on the other. There is a sense, after reading General de Gaulle's speeches and statements, and after reading the reports of the RPF convention, that an élite is mapping its program for the regulation of life in France on the basis of its pragmatic idea of what is good for the people.

For the fact remains that General de Gaulle is a man with a mission, which he senses with no less urgency than he did in 1940. That fact alone helps to explain the uneasiness with which he is regarded and the weary reluctance with which de Gaulle is endorsed. France has gone from bitterness to resignation, and now almost resents being shaken out of her voluntary acceptance of bankruptcy and impotence. After three wars in three generations, there is little left in France—in men or money—to spend on a new one.

Frenchmen would like security and peace. They would like these things with honor. They recognize with a certain nostalgia that, although it is not strictly the fault of the present Government, they do not at present have either peace or security, or even the prospect of having them in a foreseeable future. Yet the present Government has certainly failed in its pathetic inability to weld men together long enough to make even a reasonable try. Most Frenchmen felt proud of their logical, utterly dull government—dull as a "republic" should be and respectable through its dullness—and they felt safe in its endearing, absurd mediocrity. But times have changed, and such a government exacts a heavy price. General de Gaulle is, even by his avowed enemies, granted to be sincere, honest and truly patriotic; and his queer austerities, while making him unsympathetic and a little frightening, set him apart from the common run of national saviors. He once voluntarily withdrew from public office rather than compromise his principles. While in office he never postponed an election. He continually refers to the "people" as the supreme court of the nation, and makes their "will" the supreme arbiter of the destiny of the country. The French take note and hope that this is not all campaign talk, for more and more comes the conviction that there is no one else, and that instead of the comparative luxury of continuing a dangerous debate on what kind of government France shall have, France and Frenchmen once again will face no choice at all, being merely involved in saving France itself. General de Gaulle might know how to do that. 1940 does not seem so far away any more.

Literature & Art

Ingrid Bergman and Joan of Arc

Paul Doncoeur, S.J.

When Hollywood wanted to be sure that the forthcoming Joan of Arc would be historically accurate, and true to the spirit that animated Joan, they called on Fr. Doncoeur, S.J., historian of the Maid. This is his behind-the-scenes account of the making of this great film.

"The spirit of one of the greatest women in history portrayed by the world's greatest living actress." That is what Walter Wanger's film, *Joan of Arc*, promises us.

When Ingrid Bergman was given a reception a short time ago in the Town Hall of Orléans, France, by the municipal council, Dr. Chevalier, the mayor of the city, presented her with an illustrated volume inscribed: "To Miss Ingrid Bergman, who henceforth is for us Joan of Arc in the flesh again." And if France is jealous and exacting in all that touches the memory of its national heroine, Orléans is doubly so.

When it became known in France that Hollywood was thinking of making a film on Joan of Arc, there was great uneasiness, especially in Orléans. Two excellent French films had been made, in the silent, pre-technicolor era. In Marco de Gastine's, Simone Genévoix had given us a Joan in the grand style. Dreyer's, with Falconetti, had achieved stark tragedy. A third, with Michèle Morgan, was in preparation. The American proposal created some doubts. Was Hollywood the place to re-create the land, the people—above all, the appalling interior drama that made Joan of Arc the towering figure she was? No heroine of history or fable—not Iphigenia or Antigone, the Queen of Scots or Marie Antoinette—had achieved as she had the twin peaks of sanctity and sacrifice. To portray such a soul much more was required than lavish scenery, technical competence and artistic talent. What the task demanded was the power to rise to a height of inspiration that would give pause to the boldest spirit. In the judgment of those who have seen Wanger's *Joan of Arc*, what is most remarkable in it is not the four and a half million dollars it cost, or the exactitude of its historical reconstruction, or the splendor of its settings and costuming, but the evocation of the spirit of the Maid of Orléans by Ingrid Bergman. This is the reason why the city of Orléans felt called upon to hail her as "Joan of Arc in the flesh again."

The research department, directed by Mrs. Ruth Roberts, Michael Bernheim and Noel Howard, put in months of work to gather all the historical evidence on Joan of Arc. A whole library was assembled at the Hal Roach studio to provide answers to the innumerable questions raised, not only by the editing of script and dialog, but in regard to architecture, dress, armament—everything. The labor of research was pursued with a conscientiousness which in Victor Fleming, the director,

verged upon scrupulosity. How often have I seen him on the set, anxious, his face drawn, running a fever perhaps, but striving to draw from a scene its maximum of dramatic truth.

But Miss Bergman did not rely on scholarship alone. Every evening in her bungalow, after her daily reading of the Bible, she sought in long, intimate conversations with Mrs. Roberts, her friend and her inspiration, to recapture the personality of Joan—the little peasant girl borne down by the immense sorrows of a bitter war, the fearless leader of an army in battle, the martyr who faced her suborned judges and went to a fiery death rather than deny the truth of her heavenly revelations. It is in this that we discover the picture's supreme merit.

For a long time Ingrid Bergman had cherished the desire to make a pilgrimage to the places where Joan had lived and prayed, fought and died. Though she sought to make it as private as possible, France received her with a touching welcome. At Domrémy, where she went to seek the spirit of Joan in the very woods and fields and house and church that had seen Joan's youth and growth, the Mayor and the people received her, and presented her with an illuminated parchment conferring on her the honorary citizenship of the village—a grant which was confirmed by the Government, over the signature of the President of the Republic.

By way of Vaucouleurs she came to Orléans, where a great throng turned out to greet her. In Rheims, at St. Remy and then at the Cathedral, it was the Archbishop himself who welcomed her, and at the very altar where Joan had seen her greatest triumph, the crowning of Charles VII as King of France. In Paris Miss Bergman laid a wreath of flowers at the foot of the statue which marks the spot where Joan was wounded. By Compiègne, where the Maid was captured, the pilgrimage led to Rouen, where for six months Joan endured the horrors of an infamous trial which led to her condemnation and death—a martyrdom, some have said, closer than any other in history to the Passion of Our Saviour Himself.

The filming of Joan's trial called for the most intense work of Mr. Fleming and his colleagues. The task of historical documentation, which was confided to me, proved to be a delicate and difficult job. The long-drawn-out trial, with its innumerable sessions, had to be compressed into forty minutes of screen time. The skill and sincerity of the actors and the artistry of the settings and

the direction will make this one of the most moving sequences of the film.

The hatred and the bad faith of the judges and theologians whom Joan faced for six terrible months do not, of course, reflect upon the Catholic Church; but they do show the depths to which churchmen can sink when they make themselves the tools of political power; and that is one thing the film does not leave in doubt. Joan appealed unceasingly to the Pope, but her appeal never reached him. It was twenty-four years later, in Rouen and Paris, that the Papal judges annulled the infamous sentence and declared the innocence of Joan. Almost five hundred years later, in 1920, Pope Benedict XV proclaimed her a saint.

Joan of Arc unrolls one of the greatest pages of history, and to have had some part in the making of the film is no small honor. A few days before this writing, at the top of the monumental stairways of the Louvre, before the statue of the Victory of Samothrace, the whole French cinema industry acclaimed Miss Bergman as an artist rarely has been acclaimed, and conferred on her the "Oscar" for the finest acting by a foreign actor in 1947. With the release of the film, the world will doubtless ratify the verdict of the Parisian press when Ingrid Bergman appeared at a fête for the benefit of needy children—"incomparably a queen."

Elegy for a bombardier

(For Wendell T. Phillips, jr.)

Brother, the years have served us ill.
Youth was a gaudy fair, with thumping music
And ferris wheels turning.
The perpendicular young men in topcoats
Scuffed the strident leaves,
And here in a newer Camelot, built stone for stone,
We rode for a silver-plated Grail
Donated by the Rotary.

When the nails scratched blood upon the chart
The young men left in hecatombs, unanimous with music.

Remember the plane discovering acres of meadowsweet
And then the pox of swamp and plantain
And meadowsweet again.

The houses were fragile and small in a teacup landscape,
The grey church riding the trees like a schooner in a
bottle,

The towns of painted chalk and Bristol board

—Until you saw the ant-men running in the street
And the plaza stained with the wide-winged shadows.

You still were Galahad, laughing after the game
Naked in the steamy shower room:
A boy sent singing on an unclean errand.

The fleet turned home, and it was night.
And the night flowered in gold and crimson like a
conjurer's rose;

Under the surf of smoke the reefs of fire,
The red heart of Christ quartered in the cross hairs.

Now when all our days go smudged with ashes,
And the fish swim clockwise in the calendar,
Beside a land still stinking from the kiss of war
And littered with the bones of cities,
You lie in the long, untroubled rest of boyhood
Waiting the third morning on the fields of meadowsweet
And the thumping music of the fair
And the turning ferris wheels.

FRANCIS SWEENEY

God was so merry

God was so merry on the morning
He planned to make the swallows and the larks,
The bob-o-links, the orioles, the sparrows,
And all the rest that fill His leafy parks.

He was so happy fashioning the feathers,
The tiny heart, the wing-span and the throat,
The brain, the bright enchanting movements,
Each separate song and every perfect note.

He dreamed with joy of days a Boy would listen
To hear a robin christen morning's air
And stop to thank His Father with a whistle
That morning and the robin found Him there.

SISTER MARY ADA

Sonnet

When I was young an edifying priest
With chrism and salt, saliva and tenderest breath
Poured the drowning waters on my soft head,
And gasping, I spluttered up from Pauline death.

I am marked for life. And when you go—
Today would be a day; I cannot face
That single willow crying by the brook in the snow,
Or what it means or wants in that juvenile place—

You and the curious angels shall know me again.
O lost otherwise. In Lent I frequently pray
For him who branded me bright among nuclear men.
The Fathers put it humbly. The Fathers say—

Christ hold him, Christ his soul to keep—
Signed in ring-wax, or dyed like a silly sheep.

LEONARD MCCARTHY

Veni Sancte Spiritus

I cannot tell how, beyond time and space
beyond the limits of the world I know,
beyond objects on the familiar face
of earth-trees, grasses, all things that go
on wings or webs or paws on sea or land—
how, being withdrawn from this, You are aware
of the least touch of my minute demand
catching with unimaginable ears my prayer.
With all my will I do in faith believe it
though the mind questions how this thing may be,
having no power in faint wise to conceive it,
no sensitive signal between You and me,
only the will to utter, be it done,
love being the signal and the only one.

SISTER MARIS STELLA

Books

Court without philosophy

THE ROOSEVELT COURT: A Study in Political and Judicial Values, 1937-1947

By C. Herman Pritchett. Macmillan. 314pp. \$5

Professor Pritchett, of the Department of Political Science of the University of Chicago, has produced a first-class study of the present Court. Last year Wesley McCune gave us *The Nine Young Men*, a serious yet vivid portrait of the tribunal's present personnel, mainly in the form of judicial biographies. *The Roosevelt Court* is less a gallery of personalities and more a systematic study of "political and judicial values." The author applies to the justices his well-known technique of calculating arithmetically the over-all position of each judge on all the more important types of issue, and of comparing justices to each other.

He is very objective—and amazingly complete. If my own arithmetic is correct, Pritchett has analyzed no fewer than 662 "non-unanimous" decisions, besides an even larger number of

unanimous ones. Since complete agreement is reached only on less important questions, the book deals almost exclusively with split decisions.

Yet he does not yield to McCune in grace of style. To show how a precedent may long be neglected only to come to life again, he writes: "But throughout this period *Munn v. Illinois* remained a candle in the window which finally lighted the wandering Court home in 1934 when it upheld the New York milk price-fixing law."

The Roosevelt Court is, of course, notorious for dissents. Before 1937, less than one-fifth of the decisions in any term were split. Since then, after a slow start, such splits have climbed to very nearly two-thirds. The number and complication of cases presented for adjudication provide only a partial explanation. In his final chapter, "The Plight of a Liberal Court," Pritchett unveils somewhat more embarrassing reasons. This is a "Holmesian" court—but Holmes was not too consistent himself. He was a political rather than an economic liberal, with the result that he and Brandeis had their divergences. And cases keep bobbing up for which Holmesian formulae, coined for an earlier day, offer no clear guidance. In short, by failing to produce a modernized and consistent version of liberalism commensurate with the demands of the 1940's, the New Deal itself bred the

self-contradictions and confusions of its judiciary.

Pritchett confesses that some of the members of the present Court have taken umbrage at his post-mortems. If any one more than another has reason for wishing that this enterprising writer would stick to the TVA (on which he has written a book), it could be Justice Frankfurter.

For example, the section dealing with "Labor and the Sherman Act" is a masterpiece of historical condensation. But it happens to yield such findings as these: "Clearly Justice Frankfurter's concern to achieve a consistency between the Norris-LaGuardia Act [which he helped to father] and the Sherman Act in the *Hutcheson* decision led him, in a fashion contrary to all his professed principles, rather far into the field of judicial legislation" (pp. 214-15). Then, much later: "And of course no disciple of Frankfurter has been able to explain away his *Hutcheson* decision, perhaps the most flagrant example of judicial legislating during the past ten years" (p. 283). Again: "It still remains a mystery why he [Frankfurter] should have thought that a local school-board's decision to make the flag salute compulsory for public-school children was entitled to greater respect than the Arizona legislature's decision that freight trains should not be more than seventy cars long" (p. 284). Of the flag-salute case he again remarks: "It is somewhat ironic to hear Frankfurter's refusal to accept this claim for the primacy of the Bill of Rights, the most truly Jeffersonian part of the Constitution, defended as demonstrating 'the old Jeffersonian confidence in the people'" (pp. 284-85). The score at the end of this period: University of Chicago—6; Harvard—0.

Despite the much-heralded liberalism of the Court, its members have their own absolutes. They have merely substituted their version of the Bill of Rights for the old absolutism of vested property rights. "Justice Murphy's example demonstrates that a hyperactive concern for individual rights can lead a judge into ventures little short of quixotic" (p. 285). This is scarcely less strange, however, than the fact that "Roberts had a curious record, the only liberties he considered worthy of protection being those of evacuated Japanese, indicted Nazis and Nazi sympathizers, and the Associated Press" (p. 256).

It is well known that the Court now has, very relatively speaking, a "right wing" of its own—Frankfurter, Jackson, Vinson, Burton and Reed. It also has, absolutely speaking and speaking very absolutely, a "left wing"—Rutledge, Murphy, Black and Douglas. Their discussions often show as much

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bitterness as those of the "die-hards" and the liberals on the old Court, and sometimes more.

Pritchett's approach is really more sympathetic than these quotations suggest. But he is entirely independent and courageous in laying bare the weakness of a Court without a legal philosophy. ROBERT C. HARTNETT

Bear in the Orient

SOVIET RUSSIA AND THE FAR EAST

By David J. Dallin. Yale University Press. 398p. \$5

The Western world in general, and the United States in particular, accustomed to the steady and progressive expansion of the Russian empire in Europe, have not paid sufficient heed to the gigantic progress made by the Soviets in the Far East. Yet, for an intelligent comprehension of Soviet policies, Asia is at least as important as Europe.

Russia's drive into the Far East is, of course, not a novel development in Russian foreign policies, and it has a long and bloody history behind it. But during the past two decades Soviet Russia has made terrific strides in Asia, and it has brought such a radical change in the political forces of the Orient that her further expansion will inevitably collide with the American Far Eastern policy.

How Russia succeeded in conquering vast spaces in Asia despite disaffected and not infrequently antagonistic populations is masterfully depicted in this book by one of our foremost authorities on Russian affairs.

As early as the 'twenties, he writes, the Far East had emerged as an important workshop of new devices and strategies in Soviet international activities. Whether it was to ripen China for the unprecedented upheaval, or to use Japan as a buffer against the Anglo-Saxon powers, or to have Outer Mongolia as the first Soviet satellite state—all served but one goal: the establishment and strengthening of Soviet power in Asia.

But it was in 1931, with the Japanese attack on Manchuria, that the drive for domination of Asia began, first by the Japanese and subsequently by the Russians. That year was also decisive for Chinese communism, for it was then that the Kremlin entrusted the leadership of the Chinese Communist Party to Mao-Tse-tung who, to the present day, is Stalin's trusted man in China and probable dictator of a Soviet China tomorrow. Mr. Dallin shows how the Chinese Communists, although using popular ideas and theories purportedly for the social and economic advancement of the country, have been and are

now being used as an arm of Russian foreign policy. The author does not hesitate to point out that several American statesmen, unaware of this double character of the Chinese Communists, have committed serious mistakes in regard to China.

What they did not know was that Soviet Russia's policy was always the same: whether boldly dynamic and peaceful in relations with superior power, or aggressive and brutal toward inferior forces, it aimed only at making the Far East a stronghold of Soviet might and an outpost of Russia's aggressive policies toward the whole Orient.

Significantly, Russia was always more interested in the defeat of China and the subsequent chaos than she was in the debacle of Japanese militarism. Japan's war on China in 1937 was more than an alleviation of Russia's fears of the former; it was the cornerstone of a "grand alliance" between Japan and Soviet Russia and their totalitarian counterparts in Europe, Germany and Italy—against the Anglo-Saxon Powers and China. Three weeks after the conclusion of the Three-Power pact by the Axis Powers in September, 1940, Stalin was approached by Hitler to join the alliance. The same argument was used by Yosuke Matsuoka, Japanese Foreign Minister, during his spectacular visit to the Kremlin in early 1941. Stalin hesitated to give a quick answer, which was probably one of the many reasons that forced Hitler to attack the Soviet Union in June, 1941.

After Pearl Harbor the expectation of an early Russian entry into war against Japan was almost universal in the United States. Americans, totally unacquainted with the ways of Soviet policies, hoped "at least" for some strategic bases in Russia. But Stalin's reticence and unwillingness was only a source of constant irritation in America. As in 1939, when the Hitler-Stalin pact gave Germany sufficient protection to launch an attack on Poland, so the Soviet-Japanese non-aggression pact of April, 1941 pushed the Japanese steamroller southward against American and British possessions in the Orient.

When in Yalta on February 11, 1945 Stalin pledged to join the war against Japan after the defeat of Germany, the Western Allies, uninformed of Japan's real military strength, had to pay a terrific price for the dubious help Russia promised to give. It was China especially that became a chief victim of these fatal errors and misconceptions, for she lost the huge territories of Mongolia and Manchuria, the ports of Dairen and Port Arthur, although in the pact it was expressly stressed that "China shall retain full sovereignty in Manchuria."

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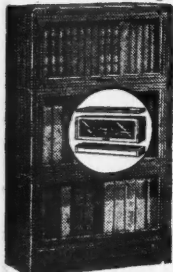
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as well as Soviet Russia's policies in
China, writes Mr. Dallin, only demon-
strated once again that Moscow is not
interested in peace and stability in
Asia, but in chaos and economic and
political unrest as well as dissension.

Mr. Dallin's latest book is an author-
itative study, based on American, Rus-
sian, Chinese and Japanese sources.
It is not pleasant reading, but by and
large it is highly instructive, especial-
ly now, when Americans as a nation
must either revise their Far Eastern
policy or face the possibility of another
Pearl Harbor, perhaps an atomic one.

WALTER DUSHNYCK

Freedom run riot

THE FAILURE OF INDIVIDUALISM

By R. S. Devane, S.J. Browne and
Nolan. 342p. 18/

If we are, indeed, living through the
dissolution of the modern age—if, that
is to say, the world which began with
hope and high spirits at the Renais-
sance and Reformation is dying and in
process of being replaced—no task can
be so important as to examine the path
we have followed, and ascertain at
what point we went astray. Until this
has been done, we cannot chart an in-
telligent course for the future, or direct
the revolutionary energies of our day
into safe and constructive channels.
Until we know what it was that turned
the nineteenth-century dream of unlim-
ited progress into the bloody nightmare
of the twentieth, we can only drift
blindly with a tide that seems to be
carrying us not toward the blissful
world of Roosevelt's Four Freedoms,
but toward annihilation. For the first
time in history, the human race is in a
position to commit global suicide.

It is the thesis of this book, which
the author rightly calls a "documented
essay," that modern society is dying
because some four centuries ago the
virus of individualism was injected into
its bloodstream, and the only antidote
that could have saved it was scorned
and rejected. The poison was contained
in Luther's famous tract, "The Liberty
of a Christian Man," and the antidote
was the old religion of the West with
its unshakable center at Rome. From
Luther's concept of freedom, Father
Devane argues, there proceeded that
spirit of anarchic individualism which
dissolved not merely the unity of the
Church, but ultimately the bonds by
which economic and political society
are held together. If Locke, Rousseau
and Adam Smith are the fathers of
that liberalistic, capitalistic democracy
which everywhere in Europe today is
dead beyond resuscitation, then the
grandfather is the maladjusted monk
who rent in twain the seamless gar-
ment of the Mystical Christ.

What gives *The Failure of Individ-
ualism* special merit is not the novelty
of its thesis—which Catholic thinkers
have been defending with growing suc-
cess for the past half-century and more
—but the skill with which the author
has documented the case. It is sheer
delight to renew acquaintance with, or
to meet for the first time, these great
thinkers who have been hammering out
on the forge of Christian tradition the
democratic framework for a new Mid-
dle Ages. If a man is confused today
by all the strident voices demanding
that he choose between communistic
totalitarianism and individualistic capi-
talism, this is the book for him. If he
is a businessman, it will shake some of
his dearest convictions—but, then, these
convictions ought to be shaken, indeed
must be shaken, if the modern world
is ever to find the middle way which
this book very ably explains and
defends.

Unfortunately, the author is not so
familiar with American political insti-
tutions as he is with those of France
or England. John Locke has had much
less influence here than he imagines,
or than the American counterparts of
Whig historians like to make out. In
his *Declaration of Independence*, a
classic book on the subject, Carl Becker
says that that great document could not
possibly have been taken from Locke.
Furthermore, the Founding Fathers un-
derstood natural law in its thirteenth-
century, not its secularistic eighteenth-
century sense. The Christian democracy
which Father Devane wants can be
readily built on the American Consti-
tution.

BENJAMIN L. MASSE

ALL YOUR IDOLS

By Harry Sylvester. Holt. 245p. \$3.50

One of the just criticisms leveled at the
"literary" short story is that it always
lacks plot and frequently avoids point;
of the "commercial" short story, that it
is almost always muscle-bound with
plot and obvious and banal in meaning.
The achievement of a short story of
literary quality which has reason for
being—beyond technical proficiency—is
a rare phenomenon today. Mr. Syl-
vester's short stories in *All Your Idols*
preserve the sounder values of both
types of story. They have a core of
meaning; yet, for the most part, they
grow to that meaning; they do not
exude an air of calculated assembly.

In all of these stories, action derives
from character. In the title story, the
ironic iconoclasm of Father Maguire
comes from the priest's honesty and
hatred of evasion. He is in Mexico to
"see a miracle," and to prove or dis-
prove it. In the end he can demonstrate
to himself (and his task will be to do
so for the others) that there are "in the

Church some who could break images and still believe in God." In "The Crazy Guy," an amazingly skillful technique is put to use to show by indirection the Papal teachings on labor: a friend of the crazy guy applies for a job in a factory and recounts the story of the man who read "stuff he called encyclicals and books I never heard of by some guy named Block or Belock." Character and action (here the "image" to be destroyed is that of a machine) are evolved in a quiet, casual and altogether memorable way. Sometimes it takes just a flick of the author's wrist before insight is gained; in other stories, particularly the thoroughly "active" ones about football and bull fighting, Mr. Sylvester rolls up his sleeves and pummels his way.

Action seems always—here perhaps is the legacy of the "slicks"—to involve violence. The protagonists in all these stories believe, as one of them puts it, in "violence as a weapon of the intellectual." This use of violence, of course, is part of the equipment Mr. Sylvester derives from Hemingway; he uses it in a more apposite way in these stories than he does in his novels.

RILEY HUGHES

The Word

"JOE," I SAID, "YOU'VE NEVER seen a mustard tree, have you?"

He stopped tossing his football and stared at me. "A mustard *what*?" he asked.

"Betty," I inquired, "do you know what leaven is?"

She looked up from her book, absent-mindedly. "It's where you go when you die," she answered. Then she added hastily "if you're good."

"Not heaven. Leaven."

Now it was her turn to stare. "What's that?"

I pointed to the book on my knee. "I've been reading the gospel for the 26th Sunday after Pentecost. It's from Matthew, chapter 13, verses 31-35. He tells about Our Lord saying the Church is like a tiny mustard seed that grows into a great tree, and also like leaven which a woman hid in three measures of meal until all the meal was leavened."

"Mustard tree?" queried Joe.

"Leaven? Meal?" Betty frowned.

"You see," I explained, "Jesus wanted people to understand Him. So He talked about things they knew about. In those days, everybody knew that mustard came from a fast-growing tree that came from a tiny seed. And everybody had seen mothers baking bread, and putting yeast—that's leaven

—in the dough to make it rise. But I think that Jesus might use different examples if He came into our house tonight to talk to you."

"What would He say, Dad?" asked Joe.

"I think He might take you by the hand and lead you across the street to that big oak tree in Mr. Glenn's yard. He would point to the acorn and say, 'The kingdom of heaven (that's the Church) is like an acorn which Mr. Glenn's grandfather put in the ground, and when it grew up it was this great tree where the birds build their nests.' I think He'd say something like that."

Betty closed her book. "What would He tell me, Daddy?"

"You?" I thought for a moment. "I think He would take up Baby and put her in your arms, Betty. And He would say: 'The Church is like your baby sister, who is little and helpless now, but will grow to be a tall, beautiful woman, able to hold the stars in her eyes, and living forever.'"

"Goodness, Daddy," Betty interjected. "You must be a poet!"

Joe was thinking hard. "Dad," he asked, "is there a bigger tree than an oak tree?"

"The redwoods, out in California."

"Then I'll bet," he said, "Our Lord would talk about redwoods, because the Church is the biggest thing in the world."

"And the hardest thing in the world," I replied, "is really to see it. The Church is so very big and wonderful, and we're so small, that we can't quite get it into our heads. From the beginning of the world to the end, there's simply nothing like it."

"A poor little baby was born in a poor little town, and when He grew up, He was crucified as a criminal. That's as if He were electrocuted or hanged nowadays. Before so very long, He was adored as God in every country that people knew about, and today He is adored everywhere on earth. Every worldly power tried to destroy His Church, and yet it is bigger than any nation, and more respected than all nations put together. There is no flag that is loved in all places, but His Cross is. Listen, Betty and Joe—"

I fumbled for a moment as they looked at me attentively.

"Suppose a soldier were shot as a traitor, and then for thousands of years other soldiers everywhere called him the greatest soldier of all, and revered the very gun with which he was shot. Would you call that a great miracle?"

They nodded soberly.

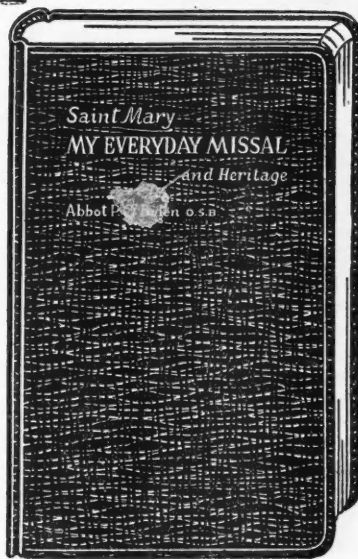
"And who works miracles?"

"God!" they said, together.

"Nobody else," I told them. "The Church is a miracle."

JOSEPH A. BREIG

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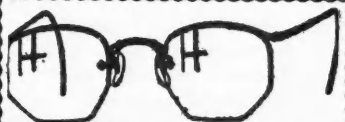
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Films

THE SNAKE PIT is an admirably balanced and mature job of film-making. It casts the salutary light of understanding on the problem of insanity without losing sight of a film's function as entertainment. While not shying away from the unpleasant sights and sounds of a mental hospital or the conditions of overcrowding, mismanagement and inhumanity which were highlighted in the novel of which the film is an adaptation, it avoids any hint of sensationalism or gratuitous horror. The story is chiefly concerned with an intelligent and likable young woman patient, and with her struggle to regain her mental balance; and it is an essentially hopeful story with a happy ending. While skilfully simulating the outward signs of insanity, Olivia De Havilland's sensitive performance also communicates its interior conflicts to a remarkable degree. Anatole Litvak, who directed, has managed the difficult transitions between objective reality and subjective insight into the girl's mental confusions with admirable clarity and straightforwardness. Though the picture makes no extravagant claim for psychiatry (portraying it only as a means by which patients can be guided toward self-cure), its doctor (played excellently by Leo Genn) possesses skill, patience and charm to such a superlative degree as almost to belie this. (20th Century-Fox)

SEALED VERDICT. Photographed in part in its actual Nuremberg locale, this topical drama tosses around enough genuine postwar problems to supply a half-dozen thoughtful movies. The film deals primarily with a conscientious war crimes prosecutor (Ray Milland) who is troubled lest he has caused a nazi general (John Hoyt) to be condemned on insufficient evidence. While the hero is trying to resolve his doubts, he meets up with a variety of other people and their problems: a young G.I. who has been shot by his German mistress; a pair of crazed victims of nazi oppression who live only to see their tormentor hang; a beautiful and mysterious French girl (Florence Marly) who testified for the general and faces collaboration charges because of it; an American commander who feels that if a war criminal eludes justice the prestige of the occupation forces will suffer; and, finally, the general's sweet old mother, who turns out to be an unregenerate Nazi. Unfortunately, *adults* are likely to find the film's shallow and melodramatic treatment of these various themes more provoking than thought-provoking. (Paramount)

UNFAITHFULLY YOURS. Writer-director Preston Sturges, whose talent for irreverent spoofing has been sorely missed in the four years since his last film, returns with his outrageous humor intact, this time to pull the rug from under the egocentric genius. The genius in question is a famous symphony conductor (Rex Harrison) who suspects his young wife (Linda Darnell) of extra-marital intrigue. In the course of conducting a concert, the great man plans (while the camera dramatizes) three different sorts of revenge, each in keeping with the musical composition he is directing and also with his delusion that he is a diabolically clever, magnanimous and lion-hearted fellow. When he later attempts to put his schemes into practice, this self-portrait explodes in a meleé of slapstick bungling, from which he is rescued (his intended victims never seeming in any danger) by proof that his suspicions were groundless. Sturges has spun out this unsubstantial material a little too fine, but none the less has made a sophisticated, *adult* comedy which is original and consistent, and which makes novel and effective use of classical music. (20th Century-Fox)

MOIRA WALSH

Theatre

MY ROMANCE, a musical version of Edward Sheldon's *Romance* by Rowland Leigh, with melodious trimmings by Sigmund Romberg, is the story of a clergyman's infatuation with an Italian diva that all but causes him to forsake his pulpit. Since the reverend gentleman wears the Episcopal cloth, his amorous escapade is not intrinsically scandalous. The action occurs near the close of the last century, at the end of the gas-light era, when the Welsbach was engaged in a sanguinary rear-guard effort to delay the advance of the Edison bulb. Presented by the Messrs. Shubert at the theatre named after themselves, the production is both interesting and entertaining; and also—using the word with moderation—edifying. If edifying—which has something to do with strengthening faith and morals—has an ominous suggestion of a morality play in the gymnasium of the parish school, I hasten to mention that the Shubert production is first of all a good show.

Conforming to what appears to be a trend in musical shows, *My Romance* has a serious plot and substantial characters, while Mr. Romberg's score has the quality of opera. The sets were designed by Watson Barratt, and Lou Eisele has clothed the cast in costumes

that may be more colorful than authentic. In one scene the gentlemen wear frockcoats of mauve, olive and pastel shades which I suspect properly belonged to an earlier period. The anachronism is unimportant, and only a few elderly persons will notice it; besides, the gay raiment contributes toward making the scene an effective stage picture. The production was directed by Mr. Leigh, who even persuaded two monkeys in the cast to act like monkeys.

Anne Jeffreys and Lawrence Brooks, the former with a fine voice and the latter with a good one, have the leading roles, supported by Tom Bate as a male gossipmonger, and Luella Gear as a lady cynic with a soft heart. Miss Jeffries, who won enthusiastic praise when she appeared in *Street Scene* two years ago, repeats her success in a more varied and exacting role, proving herself a versatile actress who promises to become an enduring asset of the theatre.

The casualty list has been lengthened by *The Leading Lady*, which tenanted The National for eight performances; and *Minnie and Mr. Williams*, which played five performances at The Morosco. *The Leading Lady*, by Ruth Gordon—who was also the star—was a nostalgic play about stage folks and celebrities at the turn of the century; while *Minnie and Mr. Williams*, by Richard Hughes, was a provocative comedy in which Eddie Dowling and Josephine Hull had the stellar roles. Acting excellence, aside from dramatic considerations, would have assured both productions a longer tenure in a theatre where quality is valued as highly as novelty.

THEOPHILUS LEWIS

Parade

IF THE POET WHO, IN THE LONG ago, cried out: "O, why should the spirit of mortal be proud?" were living today, he would, without a doubt, utter the same puzzled cry once more. . . . Last week's papers would lift his eyebrows, cause him to wonder more than ever why the spirit of mortal should be so proud. . . . For, during the week, the behavior of mortals revealed the endless variety of human weaknesses. . . . Serenaders were imprudent. . . . In Maryland, a would-be suitor stopped before the house of his beloved at 4 A.M., started strumming a guitar and singing. The beloved, disturbed in her dreams, dropped an ironing-board on his head, called police. . . . Personality flaws were reported. . . . In

Correspondence

New Jersey, a baby sitter, feeling hungry, thrust her hand into a cookie-jar. The hand came out with \$2,100 in cash. When the parents returned, they found the baby minus a sitter, the cookie-jar minus the cash. . . . There was quarrelling in kitchens. . . . In Connecticut, two chefs started an argument over how to cut pie, ended it by sending each other to the hospital. . . . Burglars sought to impede scientific improvements. . . . In Maryland, a building was equipped with a special camera to photograph thieves breaking into the place. Last week, thieves broke in, stole the camera.

The need for vocational guidance among the self-educated was demonstrated. . . . In New York, a tailor's helper, finding pressing pants too confining, decided to learn another trade in which he could work for himself. After an intensive, three-month, self-taught course in the public library on how to pick locks, he began working for himself as a phantom apartment-house burglar. Last week, on his 230th job, police cornered him. Pessimistic about the burglar-calling, the ex-phantom said: "It was hard work, not worth the trouble. I barely managed to make a living out of it. I wish I had taught myself some other trade."

Bizarre applications of scripture were brought to light. . . . In Brooklyn, two youths, looking for a midnight snack, broke into a store, stole bread. Remark- ing that man does not live by bread alone, the pair broke into another store, stole cheese. Police said the quest for a snack will be classified, in legal phraseology, as burglary. . . . Parental judgment was questioned. . . . In New York a psychiatrist and his wife left their eight-month-old baby alone in the automobile outside while they went inside to hear a lecture on "The Cultural Importance of the Theatre in Our Present Civilization." The judge commented: "The judgment exercised by these parents was poor, very poor, indeed, exceedingly poor."

The news not only of the week, but of all the weeks and of all the centuries shows clearly that the spirit of man should not be proud. . . . Human pride is a form of escapism. . . . Man strives to escape from reality, wherein he is completely dependent on God. . . . Motivated by his vain imaginings, man tries to manage earthly life without the help of God. . . . To know what happens from this, one has but to look around the world. . . . Before peace can return to earth, man must get back into reality and humble himself before God. . . . He must entreat God to help him in cleaning up the awful mess he has made.

JOHN A. TOOMEY

Around thee, rump-fed ronyon

EDITOR: Could it be that John A. Toomey was gently pulling the reader's leg in that article purporting to be an imaginary interview with Shakespeare, which appeared in the October 9 issue of your magazine? It seems to me that the oft-quoted Bard, patriotic Englishman as he most certainly was, would have made use of a diction Elizabethan in its saltiness and pithy in its power in handling a subject as disagreeable to him as the name of Stalin would have been.

In the solitude of his soul, he could write the lines of wonderful poetry by which he is remembered. In the market-places of the world, and in interviews with ships' reporters, his language would have been that of the market- place or the ships' reporters. Never would it call up the memories of some flower-scented garden of a faraway Belmont on some moon-drenched night. (There, I'm doing it.)

EDWIN N. ROWLEY

Brooklyn, N. Y.

Drop in vocations?

EDITOR: In recent days, it has become quite common to lament the lack of vocations to the sisterhoods. Indeed, the lament has become almost a truism. In AMERICA three weeks ago, it was tossed off as an *obiter dictum*. ("No Catholic School," by Mary Tinley Daly, 10/23, p. 67.)

I do not like the truism. It might foster a defeatist attitude, which in turn might affect girls who are thinking of the convent. So I decided to look into the matter. Arming myself with an adding machine, I made an attack on some recent issues of the *Catholic Directory*. The results were interesting. Here they are:

Year	Professed Sisters	Novices
1941...	5,825
1944...	133,985	5,556
1945...	133,079	5,602
1946...	139,218	6,006
1947...	140,563	6,541
1948...	141,083	7,323

The total of professed sisters is, of course, taken from the General Summary; these totals were not made by the editors until quite recent years; hence they are not listed here for the year 1941.

"Novices" is taken in the strict sense, omitting all postulants, candidates, aspirants, etc., listed by the sisters; and "novices" is restricted to Americans, omitting Canadians, Mexicans, etc.

Further, the number is incomplete, since many sisterhoods do not list novices separately, and others give figures from which it is impossible to deduce the number of American novices. The list of novices for 1941 was scrutinized as a normal pre-war year; at least, that was the assumption, which you can accept or reject.

Interpret the figures as you please—especially the numbers of professed sisters for '44, '45 and '46—and doubt me and my adding machine at will. Possibly you may come to the conclusion that the war had an adverse effect upon vocations.

But if the figures stir any credibility at all, it is no truism that vocations among American girls are falling off. Quite the contrary.

FRANCIS X. CURRAN

New York, N. Y.

An author protests

EDITOR: I was much interested in the review of my book, *Mirror for Americans—Japan*, by Dorothy Wayman in your issue of October 9. Miss Wayman said generously that my book was thought-provoking, but she also said that "it supplies no answers." I am sorry that she felt this. I had hoped that throughout my book I had made implicit the belief that if Western man, in his international relations, would begin to practise Christianity instead of merely preaching it, we might begin to get somewhere in our projects for educating and re-educating ourselves and others.

HELEN MEARS

New York, N. Y.

German diet—a correction

EDITOR: May I use the correspondence column to correct a factual error contained in my article "The problem of feeding Germany" which appeared in your issue of October 9, 1948 (page 14)?

The figure of 2,200 calories per day mentioned represents the minimum goal for "normal consumers" and not, as I have verified since from military government public-health officers, the "average ration."

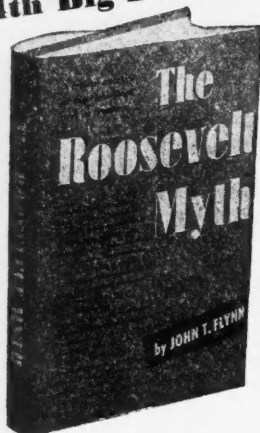
If the reader has difficulty comprehending the difference, he will at least get an idea of the amount of double-talk contained in official reports when the question of feeding Germany is discussed.

ROBERT A. GRAHAM

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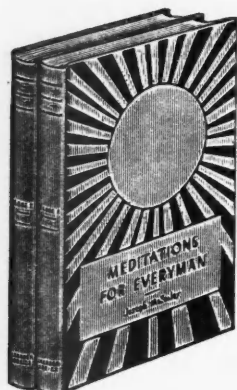


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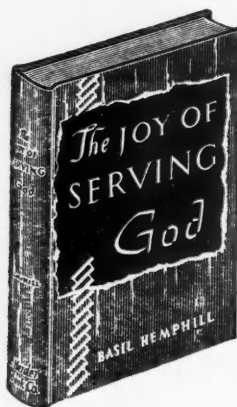
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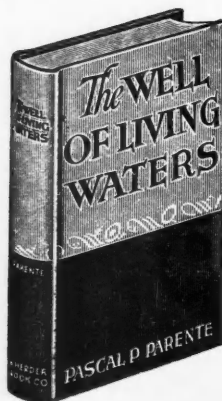
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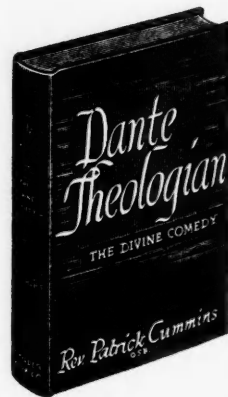
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NS — America balances the books



Once more, our semi-annual survey of the books, this one being designed more especially to suggest gift books for the Christmas season. Of the 200 or more books here analyzed in brief, the greater portion were in AMERICA during the past six months. Good reading to you!

Inside U.S.A.—politics, economics, sociology

The season's parade of political writings has made an impressive spectacle. Perhaps the most sweeping and panoramic was Harold J. Laski's *The American Democracy* (Viking. \$6.50), which delved into the depths of our literary heritage, the workings of our government on all levels, and our social and political relationships at home and abroad. The canvas is marred, however, by streaks of Laski's ideological prejudices—always pretty reddish in hue. If one wants a perfectly objective study of American constitutionalism as it has developed from colonial times, we suggest *The American Constitution*, by Alfred H. Kelly and Winfred A. Harbison (Norton. \$7.50). Until 1935 we had no good single-volume treatise of this type. When McLaughlin produced his, it neglected the post-civil-war period. Swisher came along in 1943 with a volume emphasizing the New Deal era. Kelly and Harbison do not go into some constitutional questions so much in detail as did Swisher, but they write smoothly and have come up with the best account so far of the years 1932-1948.

The most important constitutional issue in recent years has to do with the teaching of religion in the public schools. The Rev. Wilfrid Parsons, S.J. analyzed the historical background and legal and philosophical issues in the Everson and McCollum cases with great clarity in *The First Freedom* (McMullen. \$2.25). There is no longer any excuse for public misunderstanding of what is involved. On the general topic of the legal position of religion, William George Torpey has produced *Judicial Doctrines of Religious Rights in America* (U. of No. Carolina. \$5). Although the manuscript was obviously prepared before the McCollum deci-

sion, the chapter on educational practices involving the right of religious freedom contains a good deal of valuable information. The same is true of chapters on the rights of religious societies, tax-exemption of church property, religious rights in marriage and divorce and in parental control over children.

On the general topic of liberty, Professor Edward S. Corwin has published *Liberty Against Government: The Rise, Flowering and Decline of a Famous Juridical Concept* (Louisiana State U. \$3). The discussion is interesting, but confuses the Ciceronian-Lockian tradition of natural law with the medieval. And one wonders whether, at the present time, "liberty" has really declined, seeing that the present Supreme Court sees threats to freedom under nearly every judicial bed.

Among the great exponents of our early tradition of free government was Dr. Benjamin Rush of Philadelphia. George W. Corner has just edited, with an introduction and notes, *The Autobiography of Benjamin Rush* (Princeton. \$6). This is one of those rare treats for the book lover. It contains the *Travels through Life and Commonplace Book for 1789-1813*, both published in full and for the first time from manuscripts in the possession of the American Philosophical Society and The Library Company of Philadelphia. Rush studied the humanities at Princeton; and medicine at Edinburgh, London and Paris. He practised medicine in the city of brotherly love, lectured on chemistry and later on "the theory and practice of medicine" at the College of Philadelphia, and wrote widely on scientific, political, moral and literary topics. He was a member of the Continental Congress, signed the Declaration of Independence, and served as physician-general of military hospitals during the Revolution. He believed in the divinity of Christ and in the Blessed

Trinity. His *Selected Writings* were published last year.

Other volumes dealing with great Americans of the classical period of our history have appeared. *The Federalists: A study in Administrative History*, by Leonard D. White (Macmillan. \$6), provides those interested in the comparatively recent science of public administration with a full-dress exposition of the way in which the men who wrote the Constitution met the equally crucial problem of putting it into practice. James Hart has gone into the very first year of Washington's incumbency in *The American Presidency in Action: 1789* (Macmillan. \$4) to show how the pattern of that great office was set, not only by the Chief Executive, but by legislative action of the House of Representatives.

Turning from the constitutional basis of American democracy to the personalities of American political leaders, Richard Hofstadter has furnished us,



in *The American Political Tradition and the Men Who Made It* (Knopf. \$4) with a series of brilliant essays on Jefferson, Jackson, Calhoun, Lincoln, Bryan, the two Roosevelts, Wilson and Hoover. This very-well-written volume makes enjoyable reading. The chapter on F.D.R. leaves little to be desired. Perhaps the same cannot be said of John T. Flynn's *The Roosevelt Myth* (Devin-Adair. \$3.50), which creates some doubt whether the "myth" is the creation of those who admire or those who despise the outstanding political personality of this generation of Americans. Rooseveltiana keep pouring from the press so fast it is a man-sized job to keep up on this one topic alone. The latest, of course, is Robert E. Sherwood's *Roosevelt and Hopkins: An Intimate History* (Harper. \$6). Whatever else one may think of this volume, one must admire the thoroughgoing industry of the author. He ploughed through forty filing cabinets packed with Hopkins' papers; he interviewed or corresponded with eighty-five highly placed persons to try to fill in lacunae in the Hopkins story. Except for purely biographical purposes, the volume restricts itself to the war years. Sherwood says he has never seen a great many filing cabinets dealing with the New Deal period and still stored in a warehouse.

On a closely related front, C. Herman Pritchett has made a very careful but readable investigation of *The Roosevelt Court: A study in Judicial Politics and Values, 1937-1947* (Macmillan. \$5). No one can properly speak of the effect F.D.R. had on the Federal judiciary without first perusing this volume. Its findings fall into no clear-cut pattern. Justice Frankfurter and Justice Jackson, both of whom were considered New Dealers of purest ray serene, fall into the "right wing" in this appraisal. Tables are provided which show exactly how often each member of the Court voted on one side or the other of all non-unanimous decisions.

In the field of party politics, there appeared Henry Luther Stoddard's *Presidential Sweepstakes* (Putnam. \$3), the story of our national elections of White House occupants. One of the author's first reportorial assignments was to cover Grant's fatal illness in 1885. Since that time he followed national conventions and campaigns as a newspaperman right up to 1940, so that for one-third of the span of his story he wrote as a "participant observer." Since national politics consist

of a mosaic of State politics, Warren Moscow's *Politics of the Empire State* (Knopf. \$3) furnishes a case history of the type from which the total picture must be pieced together. The fruit of years of reporting at Albany, it not only deals with the politics of the most important factor in national elections but treats of State politics in an eminently realistic way. Government comes alive in this rare volume.



Closely allied to politics proper is public opinion. In *The Man in the Street: The Impact of American Public Opinion on Foreign Policy* (Macmillan. \$5), Professor Thomas A. Bailey studies the effect on our foreign relations of hyphenated Americans, of traditional American political attitudes, and of what are called (rather wishfully) "the mandate of the people"—national elections. "We hold elections and then try to guess what they mean." As in Moscow's book, public-opinion polls come in for critical analysis.

On the opposite extreme from public opinion is our military establishment. In *Civil-Military Relationships in American Life* (U. of Chicago. \$2.75), edited by Jerome G. Kerwin, the lectures of different speakers on this topic are brought together. The larger the exigencies of national defense loom in our national life, the more attention we must pay to the effect of military on civil procedures and institutions.

In the final analysis, as we see so clearly in the communist assault on western philosophy, *what people think* has a decisive effect on their political actions. For this reason *Man and the State: Modern Political Ideas* (Rinehart. \$5), edited with very helpful and sound introductions to each chapter by William Ebenstein, has contemporary

importance. This is a library in itself. The writings of one of the greatest of modern political thinkers have been republished in *Essays on Freedom and Power*, by Lord Acton (Beacon. \$5), edited by Gertrude Himmelfarb. It is a sad commentary on humanity that we should so badly need to go to school—to Lord Acton again. We need to go even farther back, and Max Saville in his *Seeds of Liberty: The Genesis of the American Mind* (Knopf. \$6.50) has provided a helpful, though not definitive, means of recurring to our origins. Reinforcing the urgency of sound thinking, Richard M. Weaver reminds us that *Ideas Have Consequences* (U. of Chicago. \$2.75). He traces our evils in large measure to Ockham's nominalism—which is going pretty far back, to be sure. But he goes much further back, and stops at the wrong well, in suggesting that metaphysics should begin with Platonism.

The Turning Stream (Doubleday. \$5) is Duncan Aikman's way of saying that when the atom bomb was dropped on Hiroshima, world history was thrown into a new course. He has tried to report, in a rather scatter-fire manner, the frets and frustrations, the confusions and heart-searchings of the American people as caught up in the vortex of change.

In this period of excitement and insecurity, Alexander Meikeljohn thinks that freedom of speech is seriously endangered. In *Free Speech and Its Relation to Self-Government* (Harper. \$2) he tells why. But by dislodging freedom of speech from the natural law in favor of a mere democratic setting, the author seems to support the Soviet view that free expression is no more than a peculiarity of "western" democracy. At any rate, Americans are concerned about threats to it here, as Bert Andrews' *Washington Witch Hunt* (Random House. \$2.50) makes clear. Reconciliation of our traditional immunities from inquisitorial methods on the part of government and urgent defense against the new danger from penetration into government itself of adherents to foreign ideologies presents perhaps the most serious problem facing us today—at least in the purely governmental sphere.

In economics, the season produced a remarkably lucid and scholarly over-all treatise on *The American Economy* (Knopf. \$2.75), by Sumner Slichter. He seems to have overlooked one important phase of our economy (the growing institutionalization and bureaucratization of business) and to have

overrated the influence of labor. But the volume is nevertheless a triumph of condensation. Albert Lauterbach in *Economic Security and Individual Freedom* (Cornell. \$2.50) contends that in the name of laissez-faire many Americans are condoning evils in our economic system which will head us toward stringent and even totalitarian controls later on. His solution suggests moderate but adequate social controls now.

Friedrich A. Hayek, on the other hand, tries to salvage what he calls "true individualism" in lectures and essays brought together under the title of *Individualism and Economic Order* (U. of Chicago. \$5). While his long chapter on "Individualism: True and False" deserves careful reading, it shows gaps in the author's knowledge of Christian political philosophy. But he agrees with Lauterbach that some defenders of "free enterprise" (corporation lawyers, for example) are concerned only with the defense of private privileges and not with a system beneficial to society. R. S. Devane, S.J., in *The Failure of Individualism* (Browne and Nolan. 18s.) sets the record straight.

As labor plays a decisive role in both economics and politics, *Labor Unions in Action* (Harper. \$3.50), by Jack Barbash should command a wide reading public; for it combines an easy transparent expository style with a great deal of accurate information about strikes and their strategy, the mounting interest of labor unions in politics, the different types of unionism and the contrasting ideologies on which they are based. The chapter on "Communist Unionism" could hardly have been better, although some notable defections from the party line have occurred since he wrote.

In contrast to the "quickie" efforts to cure industrial conflicts through legislation, E. Wight Bakke in *Mutual Survival: The Goal of Unions and Management* (Yale. \$1.50) probes to the roots of discord and finds that lasting peace among the principal partners in industrial society can be achieved only when each understands the role of the other. Investigation proves instead that each expects the other to get out of the way. In a much longer volume, Mr. Bakke and Clark Kerr have created an anthology of writings on *Unions, Management and the Public* (Harcourt. \$5) comparable to Eisenstein's on the State. Unfortunately, Catholic sources are omitted; otherwise the volume is one to feast on for many a moon.

Although industrial strife is the most

newsworthy form of human conflict on the national stage, at least outside of political campaigns, our failure to get along with one another plagues us everywhere. In *A More Perfect Union* (Macmillan. \$4) one of America's top two or three sociologists, Robert M. MacIver, studies all sorts of inter-group antagonisms. Luckily, Kurt Lewin has come to the rescue in *Resolving Social Conflicts* (Harper. \$3.50) to show how scientific methods can be applied to the solution of such antagonisms. Part III contains a number of valuable suggestions on areas of Jewish-Gentile conflicts.

Not much has been done to apply scientific procedures to marriage problems. But Edmond Bergler, M.D., suggests that *Divorce Won't Help* (Harper. \$3). Chronic victims of the habit of resorting to lawyers and courts to help them shed "incompatible" partners should, he suggests, resort to psychiatrists—which may often be correct, although one should choose the psychiatrist carefully to avoid the Freudian prescriptions Dr. Bergler offers. One successful method of adjusting social conflicts—though not, one fears, marital conflicts—is described in Frances Keller's *American Arbitration* (Harper. \$3). Although the practical applications of arbitration may be most obvious in industrial areas, the attitudes engendered have a much wider, even an international, scope.



Anyone who is tempted to explain all our social troubles by what has happened in the past few years might profitably read Roy Franklin Nichols' *The Disruption of American Democracy* (Macmillan. \$7.50). President Truman could draw consolation from the fact that his trouble with the Dixiecrats started in the late 1850's (at

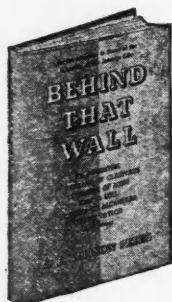
least). Nichols thinks, under the pressure of "hyperemotionalism," the nation had to blow its top through the Civil War.

One might think, in view of the tensions plaguing our society, that the best place to seek relief would be a cabin in the woods. This might work if the postman didn't call even once. If he did, he might bring news of William Vogt's "brutally frank" *Road to Survival* (Sloane. \$4), which came in the wake of Fairfield Osborn's *Our Plundered Planet*, previously noticed in this feature. At the present rates of exploitation, according to the author, there will soon not be enough land and water to go around. We shall hear a lot about this subject in the days ahead. If not, so much the worse for us. One cannot keep out of the way of a basic problem like impending food shortages by ducking.

If we could live in the stratosphere it would be different. Helen Hamlin's *Pine, Potatoes and People* (Norton. \$3) shows how happy life on a New England farm can be. Louis Bromfield's *Malabar Farm* (Harper. \$3.75) is more significant because the author is able to picture how a farmer applies the "new agriculture," by recognizing what is called the *living soil* and applying to it methods which combine with nature's way of keeping it alive. American farmers in pioneering days caused as much destruction of our most basic resource—rich soil—as capitalists have caused in plundering our forests and mineral and petroleum resources, though probably with much less awareness of what they were doing. The damage was done, and is still being done, regardless of moral guilt. Bromfield's outlook on farming is the kind that is needed both to make agriculture a saving way of life for the American family and to spread the use of methods of agriculture calculated to provide enough food for an expanding population.

Catholics can be proud that a group of their co-religionists a quarter century ago recognized the existence of serious problems on the land. They formed the National Catholic Rural Life Conference. Its survival through trying years of apathy and misunderstanding and its growth ("little short of a miracle") into its present stature are described in *Twenty-Five Years of Crusading* (NCRLC: Des Moines), by Raymond Philip Witte, S.M., Monsignor Luigi G. Ligutti, Director of NCRLC, and the persevering spirits, including bishops, clergy and layfolk, whose ef-

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forts have brought the Conference to its silver anniversary, are to be congratulated.

So many and so complex are the social problems besetting us that many Catholics, even among college students, are inclined to ask: "But what can I as a mere individual do about all this?" Rev. John F. Cronin has made the answer easier in *Catholic Social Action* (Bruce, \$3.50). It would be a good idea if all Catholic colleges would run a two-hour course for upper classmen, using this book as a text. For it not only opens up the most important problems, but lists the organizations in

each diocese addressing themselves to them. It omits political and international areas of social action.

What is being more fully recognized year by year is that all our national problems, whether political, industrial, fiscal, agricultural or sociological, are interdependent. They cannot be solved in isolation from each other or in isolation from the solutions of similar problems on a world scale. The over-all problem is to integrate the knowledge we have of specialized fields of investigation into coherent national and international policies.

ROBERT C. HARTNETT

Outside U.S.A.—the international picture

In a study of *American Opinion on World Affairs in the Atomic Age* (Princeton, \$2.50), made during 1946 but for some unaccountable reason not published until recently, Leonard S. Cottrell, Jr., and Sylvia Eberhart found Americans so ignorant of foreign affairs that fifty-seven out of every hundred could not even name our Secretary of State. Certainly the events of the past two years have projected world events into the spotlight, and it might almost be said that foreign relations holds the primacy in the thinking of a majority of Americans.

But Thomas A. Bailey, author of *The Man in the Street*, still believes that the opinion polls provide melancholy evidence that too many Americans are still indifferent to the vital problems involved in our foreign relations. Says Professor Bailey:

If the ordinary American citizen can only work himself up to a point where he is as deeply interested in the outer world—in the fate of his country, his civilization and his planet—as he is in the doings of his next-door neighbor and his favorite comic-strip character, then we shall make greater progress toward a successful democratic foreign policy.

Most people would admit today that they should take such an interest, but they feel thwarted by the intricacies, the ramifications and complexities of our foreign policy, involved as it is in every corner of the globe.

For them *The United States in World Affairs 1947-48* (Harper, \$5), by John C. Campbell, is made to order. Here is a very readable survey of our foreign relations in the crucial period since General Marshall assumed office as Secretary of State. This second

postwar volume of the Council on Foreign Relations provides a factual basis for an estimate of the policies which the United States has been pursuing. A companion piece, more technical in treatment, is *American Foreign Policy* (Rinehart, \$5), by Lawrence H. Chamberlain and Richard C. Snyder, which combines a text on foreign policy with readings in the same field. How foreign policy is formulated, and how it is executed, its constitutional bases, and the major problems confronting it are all treated with admirable lucidity.

A more subjective treatment of our dealings with other nations, as the title indicates, is Edgar Ansel Mowrer's *The Nightmare of American Foreign Policy* (Knopf, \$2.95). Although disguised at present as a columnist, Edgar Mowrer is one of our most experienced students of foreign affairs, whose doubts about the existence of the "so-called natural law in which many people believe" do not prevent him from urging that the law of force must give way to the force of law. His book is an ideal preparation for that reappraisal of our foreign policy which will inevitably follow upon the presidential election.

At the center of American thought and action in the field of foreign relations is the problem of our dealings with Soviet Russia. As General Eisenhower said in his Columbia inaugural address, we cannot hope to handle that problem satisfactorily unless we know all that can be known about their government, their psychology and their tactics. The most rewarding source of that information continues to be the steadily growing library of inside revelations written by fugitives from Russia's closed system. This "literature of disenchantment," as Sidney Hook calls it, helps us to understand Russian psy-



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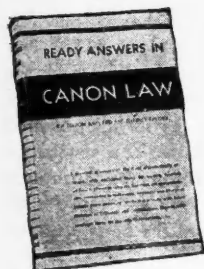
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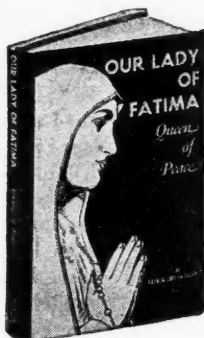
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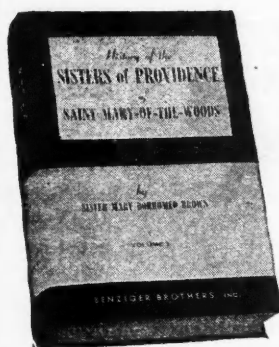
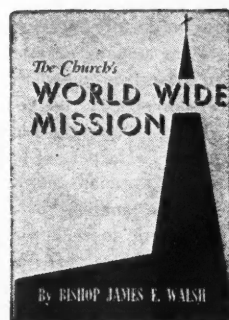
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chology, which in turn will give us a clue to the real meaning of Russian actions.

Freda Uteley's revision of her 1940 autobiography, *The Dream We Lost* under the title *Lost Illusion* (Fireside Press. \$3) is one of the best of this genre. Closely related is Igor Gouzenko's *The Iron Curtain* (Dutton. \$3), which dramatically exposed the Soviet espionage system in the country of its war-time ally, Canada. His revelation that a parallel but presumably more extensive spy-ring existed in this country has done much to arouse Americans to the very real danger of Communist underground activity. *I'll Never Go Back* (Dutton. \$3) is Mikhail Koriakov's story of life in the Soviet Union and the activities of the Soviet Embassy in Paris. Although it was obviously written in haste, the book should be read at leisure; it is one more proof that no amount of atheistic education can drive God out of the hearts of the Russian people.

The deceptively-titled *Profile of Europe* (Harper. \$3.50), by Sam Welles, associate editor of *Time*, is really an analysis of Russia's power and desire to wage war against the United States. It is questionable whether Mr. Welles could have found many facts during his short and heavily guarded visit to Russia in 1947 to support his conclusion that Russia is too poor and weak to engage in a major war in the near future; but every scrap of information is welcome, and the author has collected an interesting assortment of odds and ends.

For a comprehensive understanding of Soviet policies, however, it is necessary to read more than the "now-it-can-be-told" school of writers. At some time or other, one must set himself to a serious study of the history, ideology, and ambitions of the Communist Party, and of the governmental institutions it has evolved. This task has been made easier by the publication of *Political Power in the USSR, 1917-1947* (Oxford. \$6), by Julian Towster. Dr. Towster, now Assistant Professor of Political Science at the University of Chicago, served during the war years as a political analyst with the Justice Department and with the OSS, later becoming chief of a political research and analysis section in the State Department. Dr. Towster shows a broad knowledge of Russian history and a profound understanding of Marxist-Leninist ideology; he has the knack of clearly outlining the intricate constitutional and administrative structure of

the Soviet Government. This is a scholarly work which the layman can read with immense profit.

Dr. Towster's volume does not attempt to report on Russian foreign policy in action. It presents facts and generalizations about Soviet ideas, conditions, institutions and politics which should prove invaluable in helping the reader to understand Soviet activity throughout the world. That activity follows a carefully worked-out pattern adjusted to the local situation. How the Russians worked out the fundamentals of that pattern for the first time in Rumania is told in the absorbing *Russia Astride the Balkans* (McBride. \$3.50) by two former intelligence operatives, Robert Bishop and E. S. Crayfield. This is the story of how the ground was prepared by Soviet fifth



columnists, how the Russian horde moved in on the heels of the retreating Germans, how they took over the government through fake elections, how they terrorized the population, and deported millions of them to Siberia while they looted the once-rich nation to the tune of a billion dollars.

This pattern of conquest is being duplicated in the Far East, with accidental modifications, on an immeasurably larger scale and with immeasurably more serious consequences for the world in general and the U.S. in particular.

As the Soviet-supported Chinese Communists sweep down from conquered Manchuria to threaten the whole of China, Americans are begin-

ning to turn their eyes from the European front to the Far East, and the sight is nothing less than unnerving. A radical revision of our Pacific policy is obviously imperative. That revision must be based upon an understanding of what we are up against. The Russian drive for control of the Far East began centuries ago; Stalin but renewed it with greater skill and vigor. The whole story of Soviet policy in the Far East, its methods, achievements and long-range plans, is revealed by David J. Dallin in his *Soviet Russia and the Far East* (Yale. \$5). We ignore a book like this at our peril.

An understanding of what the Chinese themselves are doing in their country, is hardly less important than knowing what the Russians plan to do. In *The United States and China* (Harvard. \$3.75) John King Fairbank writes a profile of the modern China which should prove illuminating at a time when we are being called upon to increase our military and financial aid. The sixth volume of the American Foreign Policy Library Series, which is edited by Sumner Wells, *The United States and China* should help bring the whole problem of China into proper perspective.

The vagueness and vacillation of our Chinese policy stands out in strong contrast against the firm and clear-cut program we have followed in Japan. General MacArthur's success in the occupation of Japan proves, among other things, that Americans can adapt themselves to the subtleties of the Oriental mentality. Russell Brines, head of the Associated Press Bureau in Tokyo, tells how General MacArthur did it in his *MacArthur's Japan* (Lippincott. \$3.50). Supplementing this excellent job of reporting is a more technical study *New Paths for Japan* (Oxford. \$3.75), by a British expert, Harold Wakefield, who based his work on a survey published early in 1945 by the Royal Institute of International Affairs. This revised version brings the history of Japan up to the summer of 1947 and provides valuable insights into the basic characteristics of the Japanese people.

Rounding out the list of worth-while reading on the Far East is *The Indonesian Story* (Day. \$3), by Charles Wolf, Jr., former American Vice Consul at Batavia. Here again is a background study which should help us to understand the frequent press reports of communist attempts to take over the infant republic.

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is struggling upward toward self-government under the aegis of the UN Trusteeship Council is not a far step, though it does take us to Africa. In *The New Congo* (Duell, Sloan & Pearce. \$5) Tom Marvel discusses the series of remarkable evolutions which are taking place in the Belgian Congo, changes which promise the not-far-distant emergence of the Congo from colonial status.

There has been a noticeable dearth of readable books on South America during the past six months. Arthur P. Whitaker's *The United States and South America* (Harvard. \$3.50) misleadingly named since it treats only the five northernmost countries, is the best of those that have appeared. It is another of the uniformly excellent American Foreign Policy Library series.

Africa is being discussed as a base of operations for the Western Powers if their diplomacy fails in the Near East. How deeply the U.S. is involved there is told by William Reitzel in *The Mediterranean: Its Role in America's Foreign Policy* (Harcourt, Brace. \$2.75). This volume, another issued by the Yale Institute of International Studies, is the first comprehensive survey of the critical area in which the United States has inherited the chief responsibility for peace from its former masters, the British. The extent of our commitments there, and the necessity for increasingly greater involvement, are little known by most Americans. Why the Mediterranean region is so vital to our interests is explained with great cogency in this slender volume.

The Western Powers whose right wing now rests on the southern shores of the Mediterranean are moving rapidly toward an Atlantic defense union within the framework of the United Nations. Exhibiting a rare sense of timing, Barbara Ward, Catholic writer and foreign affairs editor of the London *Economist*, explains in *The West at Bay* (Norton. \$3.50) why such a Union is necessary, while insisting on the difficulties confronting its consummation. Her insistence on the importance of economic, as well as political union is a much needed corrective of the simplist idea that union will be achieved as soon as a common parliament is organized. While recognizing the paramountcy of the United States in the proposed grouping, she tells us some home truths about ourselves in four illuminating chapters on: American isolationism; the boom and bust cycles; so-called American imperialism; and the workings of the Marshall plan.

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As the U.S. edges closer to formal participation in the present planning for the Atlantic Union, Miss Ward's book will become increasingly important in this country.

It was hoped that the United Nations would be able to maintain the peace, but three years have sufficed to prove its incapacity. Hence the almost frantic search for other, and admittedly temporary means of collective security by the non-Slavic powers, through defensive alliances. For the long pull, however, anyone with any historical sense knows that alliances are not enough; the United Nations must be strengthened into a juridical organization with real power to maintain peace with justice.

Months before the collapse of Security-Council efforts at Paris to settle the Berlin blockade, and the consequent revelation of the fundamental ineffectiveness of the present international organization, serious discussions were held in Congress about how the UN

might be improved. Not all congressional hearings are vaudeville performances. The report of the hearings before the Committee on Foreign Affairs, House of Representatives, May 4-14, on *The Structure of the United Nations and the Relations of the United States to the United Nations* (U. S. Gov't Printing Office. \$1.25), is a treasure-trove of information on the major proposals to improve the UN's peace-keeping powers. The Culbertson, Streit and World Federalist positions are explained, under cross-questioning, by their official sponsors, who, in turn, elicit illuminating statements from Secretary Marshall, UN delegate Austin, and John Foster Dulles. The May hearings were but the beginning of a drive to bring Congress to the point of proposing radical revisions in the UN Charter. Anyone who wishes to understand the forthcoming debates in the next Congress on the subject will be well advised to secure a copy of the May hearings. EDWARD A. CONWAY

What fiction had to offer for six months

It's a happy change not to have to pull the long face when reporting on the state of fiction for the past half-year. Literary editors generally find it quite easy to lament—and Catholic literary editors in particular do lament—the horrendous state into which creative writing seems to keep falling. But for the period just ending I'm happy to report that there have been eight or ten books that are really good. Not all of them have received a great deal of attention in the secular press, though the leaders among them have got their meed of praise quite universally—if frequently for what seem definitely the wrong reasons.

Number one, of course, is Graham Greene's *The Heart of the Matter* (Viking, \$3), which gathered, on this side of the water, very much the same encomia it stirred up in England. That it is a controversial book may be granted, but it must also be admitted that it is one of the most profoundly conceived and brilliantly executed of modern novels, in the story it tells of a man so motivated by pity as to be brought, through an excess of it, to the verge of spiritual ruin. Among the run-of-the-mill American fiction which fritters away a lot of time on unimportant themes, this treatment of the ultimates

of human destiny stands out colossus-like.

By no means so penetrating in its presentation of the salvation-damnation motif, *Late Have I Loved Thee*, by Ethel Mannin (Putnam, \$3), is still a convincing story of conversion from worldly sophistication to holiness in the Church. An author of slick, cynical novels is shocked into a realization of the spiritual world by the tragic death of his sister, and, largely under inspiration derived from reading St. Augustine, becomes a Jesuit and leads a very holy life, much to the bewilderment of his worldly friends. Something of the atmosphere of *Brideshead Revisited* is in this story, though stylistically it is inferior.

Not so impressive on first reading, *The Three Brothers*, by Michael McLaverty (Macmillan, \$3), grows in one's esteem upon a little afterthought. It is one of those quiet, unobtrusive Irish stories, rich in character, witty and quite philosophical in conversation, which manifests the real craftsman. Two of the three brothers are a miserly shopkeeper and an ingratiating scoundrel; and the story concerns their influences on the third brother and his normally happy family. The theme is not so profound as that of our first two books, but it is solid. Impressive mainly because of a mild sensationalism, Hugh Venning's *The*

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End (Desmond & Stapleton. \$3) nevertheless provides some good fun and even acts as a catalyst for some rather prayerful thought. It is a story of the end of the world and of how the conflict between Christ and anti-Christ is resolved. Good humor, though very British, runs through the apocalyptic tale.

All the books above have a religious theme, though that is not precisely what makes them outstanding. Style, too, has something to do with that, and, speaking of both style and religious theme, Evelyn Waugh's *The Loved One* (Little, Brown. \$2.50) seems to fit in here. This rather macabre satire of modern materialistic attempts to glamorize death out of existence is old Waugh, as far as the style goes; it is funny, mordant, savage at times, but underneath all this there is a profound religious truth, which was indicated in Waugh's recent *Life* article on the famous Forest Lawn Cemetery, wherein he decried modern man's attempt to camouflage "the austerity and nobility of death."

Two very good books dealing with the Negro-white problems are *A Clouded Star*, by Anne Parrish (Harper. \$2.75), and *Vine of Glory*, by Mary Jackson King (Bobbs-Merrill. \$3). The first is a fictional re-creation of the life of Harriet Tubman, who labored heroically a century ago to bring the Negroes out of the South into a free North. The second is a story of a Southern woman, the last of a long generation of aristocrats, whose life is aimless until she finds a goal in working for the Negroes. The first of these two books is the finer because of the deeper sincerity of the spirituality that runs through it.

Several other books which deal with subjects of particular interest to Catholic readers and which I mention—not just because of that fact, but because they are also competent jobs—are *Lace Curtain*, by Ellin Berlin (Doubleday. \$3), a sensible treatment of the problem of mixed marriage which solves nothing but is an intelligent if not profound delineation of the difficulties; *Heart in Pilgrimage*, by Evelyn Eaton and Edward Roberts Moore (Harper. \$2.75), a fairly successful fictionalized version of the story of Mother Seton, foundress of the Sisters of Charity, though the very charm of the book rather weakens the strength of the story and the main character; *With Crooked Lines*, by J. M. Hartley (Bruce. \$2.75), the story of the conversion of a young surgeon and psychi-

atrist which is fairly competent though a bit on the preachy side; and *The Wandering Osprey*, by Dorothy Mackinder (Bruce. \$2.50), the story of a young Frenchman who will not compromise his Christian ideals, even when his marriage into a wealthy family sets the whole town conspiring to break off the match. The book labors from the defect, however, of distorting characters and situation into a universally happy ending.



Two other books largely religious in motivation have to do with non-Catholic clergymen. R. C. Sherriff, in *Another Year* (Macmillan. \$3.50), follows a Mr. Matthews as he leaves his comfortable parish for work in a slum district, impelled by his zeal and encouraged by his wife. An unusual ending lifts this book out of the ordinary run of minister stories. And Nelia Gardner White gives us another story of a Protestant minister and his difficulties with parishioners who refuse to accept his straightforward application of Christian principles. *No Trumpet before Him* (Westminster. \$3) is the title of the book and, though there is little of real spirituality in the story, the human struggle is well worth reading about.

Among the flock of the year's historical novels is the usual spate of flamboyant cloak-and-dagger stuff, most of which is decorated by book jackets that leave nothing to the imagination. These books will not be included here. There have been several good historical novels, however. Hervey Allen continues his saga of Salathiel Albine in *Toward the Morning* (Rinehart. \$3). This is the third of the five-volume novel which will be called *The Disinherited*. Salathiel, free from Indian captivity and embarked on the road to civilization in the first two volumes, makes his way in this third toward the city of Philadel-

phia and his place in the growing American society. It is a book filled with details; the general pace is leisurely, though Allen can write vividly when he cares to about the hurly-burly of frontier life. Another little known episode of our national past is well handled in *Woman with a Sword*, by Hollister Noble (Doubleday. \$3). Anne Carroll of Maryland was really Lincoln's unofficial strategist and it was due in no small measure to her that the North triumphed. In addition to being a very gripping story, the book provides insights into Lincoln to warm the heart. Another good Civil War story is *Hearthstones*, by Bernice Kelly Harris (Doubleday. \$3). This rather unusual story of a deserter from the Confederate army and the far-reaching consequences of his desertion for himself and family is a heartening and satisfying story, though a final episode adds a superfluous note of sentimentality.

I'm sorry to have to brush off in a paragraph a tremendous work which has been very uncritically acclaimed as the great American historical novel. It is Carl Sandburg's *Remembrance Rock* (Harcourt, Brace. \$5). Its 1,000 pages are a hodgepodge of everything—history, biography, fiction, folklore, all shot through with a great deal of quite sentimental gush about the American dream. This is the second book I have ever reviewed without reading it completely. The first one was *Forever Amber*. I don't mean to compare the two books for you-know-what, but Sandburg's is just about as successful as a novel.

Black Ivory, by Norman Collins (Duell, Sloan & Pearce. \$2.50), is an out-and-out thriller about the days of slave-running. This book has a funny little history; it was written as a juvenile, but was displayed by mistake in England among the adult novels and caught on so well that the publishers are not limiting sales by referring to it as a juvenile. It will hold you spellbound. Another story set in the days of the slave trade is *The Sky and the Forest*, by C. S. Forester (Little, Brown. \$2.75). How a savage chieftain, the god of his tribe, comes to a slow and painful realization, through brutal suffering, that he is but a human makes a very unusual story in a brilliantly described background.

While in the field of adventure, we might mention *Stokers' Mess*, by Arne Skouen (Knopf. \$2.75). This is an all-Scandinavia prize novel and, though grim in realism, it tells the sensitive story of a young messboy on a freighter.

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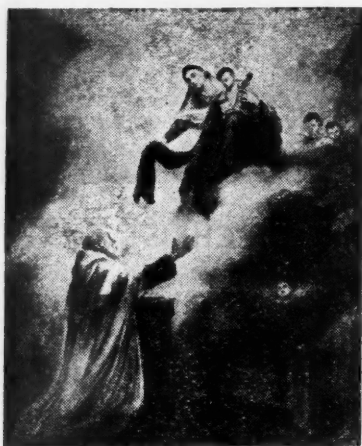
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There is much resemblance here to some of Conrad's work. *Northern Lights*, by Roger Vercel (Random House. \$2.75), though it is the story of the heroic adventuring of Arctic explorers, is mainly a study of the psychological effect of such adventure on the explorers' families. It is a novel of psychological conflict and, though melodramatic in outline, is handled with narrative skill and restraint.

Another type of adventure provides the material for *Roll Back the Sea*, by Den Doolaard (Simon & Schuster. \$2.95). When the British, in order to rout the Germans in Holland, bombed the dykes on the island of Walcheren, they caused grim hardship for its 40,000 inhabitants. This is simply the story of the fifteen-month battle against time, highlighting the dogged powers of human resistance and perseverance. The Dutch problem does not restrict unduly values that are universally human.

Dan Wickenden has done a wonderful little job in the story of *Tobias Brandywine* (Morrow. \$3). Tobias came to the Windrow family half-frozen and hungry, and stayed for ten years. He became a kind of angel in the house, resolving their problems, listening to their woes, straightening out their love affairs, and so on. The characters are numerous and distinct, and the book is vivid with the contrasting colors, dull or brilliant, of human natures.

Others worth looking into are: *Rock Haven*, by Adelyn Bushnell (Coward McCann. \$3), a Maine story of two brothers sharply contrasted in their characters and in their fundamental philosophies—a keen sense of values, and particularly of tragic elements, goes into an attractive story with an unobtrusive moral; *No Highway*, by Nevil Shute (Morrow. \$3), which deals with the work of civilian scientists in aviation research—the plot is extremely skillful but its solution, by means of the ouija board, will strike many as extremely forced; *The Cleft Rock*, by Alice Tisdale Hobart (Bobbs-Merrill. \$3), which pits private monopolies against small farmers amid the irrigation problems of California—there is, however, little propaganda in the book and no sensationalism, though there is a definite tinge of secularism; *The Precipice*, by Hugh MacLennan (Duell, Sloan & Pearce. \$3), which shows the salvation of a materialistic American by a more spiritually minded Canadian—but the insistence on American aggressive ruthlessness is over-empha-

sized; and *The Nazarovs*, by Markosha Fischer (Harper. \$3), the story of three generations against a background of revolution and terror in Russia, coming down to the generation that has known only Stalin. It is a powerful book which might well haunt the dreams of our pink and red liberals.

A remembrance of things past characterizes the following group of books. In *With Much Love*, by Anne Green (Harper. \$3), Savannah and Paris at the turn of the century are the stage for seven lively children, their happily agonizing parents and a variety of relatives and friends. The conversation is a joy for its naturalness; the book has the quality of an heirloom jewel. John Baumann tells a clean, wholesome, full-of-outdoor-vigor story in *Old Man Crow's Boy* (Morrow. \$3.50), which recounts adventures in early Idaho toward the end of the last century. The author is a professional guide, and many a secret about the habits of both man and animal is revealed authentically. Herbie Bookbinder is *The City Boy*, and Herman Wouk tells his story (Simon & Schuster. \$2.95) without a single psychological report of abnormality or much profound penetration. It is rather in the *Penrod* and *Peck's Bad Boy* tradition.



Quite naturally, the war is occasioning novels that are being acclaimed as masterpieces. *The Naked and the Dead*, by Norman Mailer is one such, but its extreme coarseness and utterly naturalistic realism bar it from this summary. Some other books about the war and its aftermath which are not so panoramic are William Gardner Smith's *Last of the Conquerors* (Farrar & Straus. \$2.75), a tale that has its shocking elements but which is unique in letting one see, through a Negro's eyes, a view of post-war Germany which seems at times to be a better country for a Negro to live in than the United States; *The Black Laurel*, by Storm Jameson (Macmillan. \$3), again treating postwar Germany but in a dark and pessimistic manner, intended as a warning of what Germany may do with the future; and *The Wine of Astonishment*, by Martha Gellhorn (Scribner. \$3), a story using

battle scenes as a frame of reference for psychological characterization; rapid and vigorous, the novel suffers from the common flaw of war books, namely, that sex is a mere antidote to battle fatigue.

What happens to religion and freedom under any totalitarian regime is quite well if depressingly told in *Man Is Strong*, by Corrado Alvaro (Knopf. \$3). A young engineer returns to his native Italy believing that he will find a vital young society, only to find himself plunged into an atmosphere of suspicion and fear. It is a confusing story but a convincing tract for the times.

A rather new idea crops up in *The Living Is Easy*, by Dorothy West (Houghton Mifflin. \$3.50), the story of intraracial conflicts among colored people and their efforts to conform to a Puritan pattern. This is a fine interpretation of the Negro world as it is in itself, without relationship to any difficulties with whites.

The Great Year, by Dilys Bennett Laing (Duell, Sloan & Pearce. \$3), is another three-generation novel with a setting on a Vermont farm, expressing the conviction that a man is more of a man when he works the land. There is no spiritual dimension to the story, but its feeling for nature is good and its judgments on such things as the need for decentralization, the artificial standards of city, and so on, are good.

Fire in the Morning, by Elizabeth Spencer (Dodd, Mead. \$3), concerns a feud between two families in Mississippi. It's a strong and at times rather brutal story, but captures the spirit of antagonisms among clannish people and the natural beauty of the South. Two slighter books are *A Candle for St. Jude*, by Rumer Godden (Viking. \$2.75), a feminine little story of a school for ballet, mainly notable for the character of Madame Holbein, owner and director; and *The Tenth Symphony*, by Mark Aldanov (Scribner. \$2.75), a charming series of vignettes of Europe at the time of the Congress of Vienna—Beethoven is the dominant figure in the book.

To end on something of a sour note, I nominate as two big disappointments of the year A. J. Cronin's *Shannon's Way* (Little, Brown. \$3) and *Tomorrow Will Be Better*, by Betty Smith (Harper. \$3). Dr. Cronin gets more and more like Alger, and Betty Smith tells an undistinguished, dull tale of some dull lives in the Brooklyn that was much more alive and hopeful under the famous *Tree*.

HAROLD C. GARDINER

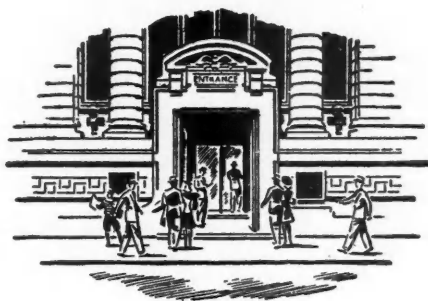
Men and women who made history

The past six months have been a lean season for the biography addict. While there has been the usual flood of trivial and unimportant books and even a fair number of secondary importance, really worth while offerings have been few and scattered.

Even Lincoln has been more than usually neglected during the past season, the only two works of importance and popular appeal in this field are *Lincoln and the War Governors*, by William B. Hesseltine (Knopf. \$4.50) and *Lincoln's Herndon*, by David Don-

ald (Knopf. \$5). Dr. Hesseltine merely uses Lincoln as a peg on which to hang a study of Federal-State relations during the Civil War. Claiming that the War was an economic and political revolution which changed the North as effectively as the South, the author traces the evolution of the old Union into a national government, shows how Lincoln personified that revolution, and describes the confusion, disunity and bitterness engendered throughout the North by the clash of economic systems and constitutional ideas.

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The Republicans of 1860 are pictured as a group of State parties each with the State Governor—an important personage in those days—as its titular head. But as the war went on Lincoln more and more encroached on the traditional powers of the State governments, until, by 1865, the President was the undisputed head of a well-organized and disciplined national political party, the war was over, slavery abolished, States Rights dead and a strong national government had replaced the old Union. Such is the story Dr. Hesseltine tells in a highly interesting and convincing way. So much space is given to the difficulties and controversies over raising troops that the story lacks balance and at times becomes obscure. However, it is an interesting and readable book which will help the student get a clearer picture of the complex currents and tendencies which agitated the nation during the momentous struggle we call the Civil War.

It is high time that the author of the most controversial book on Lincoln ever written, one which has influenced all subsequent works on the subject, should receive some notice himself from biographers, and Dr. Donald has at last undertaken the long neglected task. The result is a thorough, scholarly and objective treatment of a many-sided character and Herndon emerges as neither hero nor scoundrel but as an able lawyer and astute politician with a bent for hazy philosophizing and uncritical enthusiasm. Disgusted by the flood of fulsome eulogistic lectures, articles and biographies which burst forth on the tragic death of his partner, he felt it his mission to present to the world a true picture of Abraham Lincoln—a noble character but a real man, with a man's human failings and defects. Herndon's lectures and pamphlets aroused such a storm of controversy and subjected him to so much abuse that, discouraged and bankrupt, he retired into obscurity for fifteen years before finally producing his *Life of Lincoln*, which was to have so much influence not only on the history but on the folklore of Lincoln.

Those concerned over our economic and social ills will find much food for thought in *The Legend of Henry Ford*, by Keith Sward (Rinehart. \$5), a detailed and heavily documented account of the humble mechanic who became one of the greatest industrial giants of our day; of the prominent citizen whose homely philosophizing appealed to and influenced millions of every-day Ameri-

cans; of his influence on economic thought and practice through his policies of industrial and public relations. The author does a thorough job of exposing and smashing the clay feet of one of the idols of the American Way of Life, and while a more sympathetic biographer might have found a more favorable explanation for some of the words and deeds of his subject, Mr. Sward claims to be merely presenting the facts and backs up his charges with copious and convincing evidence. Here the reader will see working out in action the disastrous results of that philosophy which strives to ignore morality in economic and political life.

A figure of Colonial days who has received inadequate treatment from biographers is John Hancock. Herbert S. Allen, in his *John Hancock: Patriot in Purple* (Macmillan. \$6), introduces us to a Revolutionary leader who has long been forgotten and ignored though in his own day he ranked with Washington, Jefferson and Adams. The man who emerges from the author's pages is a curious mixture of strength and weakness, of great abilities and petty foibles. Boston's leading merchant and one of the wealthiest men in the Colonies, Hancock was arrogant, ostentatious and pleasure-loving yet hard



working and unselfishly devoted to any cause which aroused his enthusiasm; too conscious of his exalted social position, yet a political liberal in the best sense of the word. President of the Continental Congress for two and a half years, his administrative ability, tact and genius for conciliation kept the clumsy machinery of government from breaking down completely. Here he performed the one act for which he is popularly remembered—fixing his ornate signature to the Declaration of Independence. Anyone interested in our early history will like Mr. Allen's story.

While there is nothing that could be called a scholarly and thorough treatment of prominent contemporaries, the general reader will find the following works entertaining and informative. *Garner of Texas*, by Bascom N. Timmons (Harper. \$3); *Our Unknown Ex-President*, by Eugene Lyons (Doubleday. \$2.95) and Frederick Palmer's *John J. Pershing: General of the Armies* (Military Service Publ. Co. \$4.50). The fact that Vice-President Garner was not a New Deal sympathizer and split with Roosevelt over New Deal policies and the third term is about the only episode of his life that the public readily remembers. Mr. Timmons reminds us that there is also a record of thirty years of able and conscientious service in Congress as Representative and Speaker of the House, and gives us a readable and heartening picture of an honest and competent public servant quietly working away at his job and getting this book-tribute late.

Mr. Lyons' portrait of Ex-President Herbert Hoover is far too partial and eulogistic to carry conviction. Most readers will agree with the author that Hoover was a much maligned President and has been unfairly blamed for many things, but that he was and is the universal genius pictured in this book, few will be able to accept.

The recent death of General Pershing has aroused fresh interest in the leader of our armies during the First World War. Those curious to know something of the man and his accomplishments will find a readable account in Frederick Palmer's sympathetic and friendly but objective story of his hero's life. There is no attempt to build up a legendary military genius but merely to tell the story of a friend whom the author considered a great soldier and a great man, to show his influence on our military history and bring him the recognition he deserves.

Concern over the state of American-Soviet relations has made communism a constant topic of conversation. The answers to many anxious questions as to its nature and practices may be found in David Shub's *Lenin: a Biography* (Doubleday. \$5) or in *Three Who Made a Revolution*, by Bertram D. Wolfe (Dial. \$5). Mr. Shub, a Russian and a member of the Social Democratic party, was personally acquainted with Lenin during the years before the revolution and knew most of the other communist leaders as well, all of which was a help in his study of the world's most ruthless dictator.



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The author's main emphasis is on the personality and ideology of Lenin, depicting him as the powerful and ruthless brain which rejecting all traditional ideas of justice and morality, planned and established the despotic totalitarianism of the Soviet State. To attain power he never hesitated to make use of treachery, lying, chicanery, murder or mass terrorism, methods which his followers and successors faithfully imitate.

Mr. Wolfe tells much the same story, though he broadens the field to include Trotsky and Stalin and ends his narrative with the outbreak of the revolution; but promises to continue the account in a subsequent volume. After reading these volumes the puzzling tactics of Stalin, Molotov and Vishinsky will be more clearly understood for they are but the faithful disciples of their master Lenin.

Louis Madelin, the well-known authority on the French Revolution, following the example of most writers on that period, gives us another *Life of Talleyrand* (Roy. \$3.50). M. Madelin, in his usual charming and moderate manner, tells in simple narrative the story of the enigmatic renegade bishop who managed to hold high office during

the Revolution, under Napoleon and under Louis XVIII. This unscrupulous, cynical and immoral opportunist has long had a strong fascination for historians and students, for in spite of his faults he had great abilities and showed unusual political sagacity and even



statesmanlike wisdom in his management of French foreign policy. The author would have produced a more balanced and interesting work had he dwelt more at length on Talleyrand's political activities and their influence on future history, and less on his immoral personal life.

Turning to a more edifying subject, there are three recent studies of Car-

dinal Newman which are of interest to the historian as well as to the litterateur: *Young Mr. Newman*, by Maisie Ward (Sheed & Ward. \$4.50), and *Journey into Faith*, by Eleanor Ruggles (Norton. \$4). Both authors deal with Newman's life up to his conversion, giving full accounts of his childhood and early youth, periods which are passed over rather lightly by the standard biographers. The average reader will find either volume entertaining and instructive as both are sympathetic, scholarly and well written. However, Miss Ward's story has more life and vigor and shows a deeper understanding of her subject.

The third study, *Newman and Bloxam: an Oxford Friendship*, by R. D. Middleton (Oxford. \$6), is more for the scholar than the general reader. It is based in large part on hitherto unpublished letters which passed between Newman and J. R. Bloxam, a life-long friend who was at one time Newman's curate at Littlemore. Some of the letters are merely casual notes, others deal with subjects which today do not seem important. However, the book will be a valuable help to the student in gaining a clearer understanding of the Catholic revival in England.

Complementary to the preceding is Denis Gwynn's *Father Dominic Barberi* (Desmond & Stapleton. \$3), the story of the humble Passionist who received Newman into the Church. Mr. Gwynn's profound knowledge of the Catholic revival and his lively literary style have produced a thrilling and inspiring tale which is much more than a simple narrative of the saintly Italian missionary who dedicated his life to the conversion of England.

The prolific Theodore Maynard has turned out another of his popular biographies. *A Fire Was Lighted: the Life of Rose Hawthorne Lathrop* (Bruce. \$3). Although several accounts of the varied and inspiring career of Nathaniel Hawthorne's daughter have appeared during the past few years, the present work should receive a wide welcome as it is a lively and readable story of the strong-willed, generous and heroic woman who was equally at home in the literary atmosphere of her father's "Concord group" or among the destitute cancer victims of the New York slums. The joys and sorrows, successes and failures of her literary and apostolic endeavors are sympathetically and interestingly told and present an inspiring example of heroic, supernatural charity in our materialistic age. F. J. GALLAGHER

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Books that provide food for the spirit

Eric Gill—whose *Letters* have just been published (Devin-Adair. \$5)—once observed: "You can't just demand justice for the poor and leave it at that. You must find out who are the poor and what is 'who' and what is justice that the poor should be given. . . . What is man that he should be fed? Is it conceivable that he is a temple of the Holy Spirit? But what the devil is that?"

The question "What is man?" underlies the problems of this or any other age; the prevailing standards of art, the condition of literature, the set of political systems all manifest the dominant response to that question. An answer based on a penetrating analysis of man's nature is provided for the general reader by the Dominican psychologist, Robert E. Brennan, O.P., in *The Image of His Maker* (Bruce. \$3.25). Author of a successful college textbook, Father Brennan joins to his mastery of contemporary psychological developments and philosophical competence a refreshing ability to explain the wonder and workings of human nature clearly, comprehensively, arrestingly. Written in a special way "for the men and women of tomorrow" the book should have a particular value for Catholic collegians on secular campuses. The friendly "Book Chat" at the end of the volume suggests further reading corrective of the narrow perspective of mechanistic psychologists—and sociologists and historians.

The Meaning of Man (Sheed & Ward. \$4) is Jean Mouroux's answer to the question—a profound study of the Christian in all his aspects, his orientation toward the eternal, his elevation through grace, the spiritualizing of his human love, the ambit of his liberty, his imperishable worth as a person. Difficult but rewarding reading.

In an effort to recall the value of reason in answering the central question, Msgr. Fulton J. Sheen in his *Philosophy of Religion* (Appleton. \$5) analyzes and appraises the successive replies of Rationalism, Romanticism, Scientism and Temporalism in the progressive spiritual decline since the sixteenth century. Five pages of acknowledgments indicate the range of the historical survey; *God and Reason*, Msgr. Sheen's first book, is recalled by the scholarship of the speculative sections; lucidity of thought and literary grace sustain the interest of the serious

student of the history of ideas or the philosophically-minded investigator of God and the ways to discover Him.

The British Broadcasting Corporation asked Father Gerald Vann, O.P. to answer the question "What Is Man?" in a series of radio talks. These and other addresses and papers he has gathered in a new volume *Awake In Heaven* (Longmans, Green. \$2.50). Compassion and hope are the deep roots of Father Vann's understanding of the problems and possibilities of human nature. Notable in this book are his chapters on Marriage and on Prayer. Radio Eireann invited Arthur Little, S.J. to prepare a program series that would also examine this strange creature, man. Seventeen playlets, contrived with genuine Gaelic wit, touched on fundamental questions of mind and matter, Providence and suffering, self and society; truly *Philosophy Without Tears* (Desmond & Stapleton. \$2).

But man, made in God's image, is remade through the Redemption to a supernatural unity under Christ's Headship. How that dogma contains the basic principles of Christian life is the theme of *The Mystical Body* by M. Eugene Boylan, O. Cist. R. (Newman. \$1.75). With ample quotations from the Gospels and the Fathers of the Church lending spiritual savor to its pages, the book explains the reality behind the metaphor, the place of the Mass, Holy Communion and the Blessed Virgin in the mystery and includes a useful bibliography for further reading. Readers of Father Boylan's earlier *This Tremendous Lover and Difficulties in Mental Prayer* will recommend it for its brevity, clarity and piety.

The glory of the Mystical Body is its universality; it is enriched by the humanity of many races, many nations. Pius XI reminded a group of Italian students in 1927: "The ancient Christian bodies of the East keep so venerable a holiness that they deserve not merely respect but sympathy. Pieces broken from the gold-bearing rock themselves bear gold." The gold has been mined by G. F. Fedotov, a professor of the Orthodox Theological Seminary in New York and gathered in *A Treasury of Russian Spirituality* (Sheed & Ward. \$6.50), an anthology affording an insight into the Russian religious mind in its Roman Catholic period, its Byzantine era and its "Moscow" age. To fulfill Pope Pius XI's desire that Latin rite Catholics become more familiar with the history, religious life and present state of the Eastern Churches, the industrious and enter-

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prising Donald Attwater offers *The Christian Churches of the East, Vol. II* (Bruce. \$4). Volume I dealt with the Catholics of the Eastern rite in communion with Rome; the more recent Vol. II studies the dissenting Eastern Churches in encyclopedic fashion, incorporating the major changes produced by World War II, examining in detail the Patriarchates of Moscow, Yugoslavia, Rumania and Bulgaria and supplying a basis of understanding of Eastern European peoples that takes into account the theological and moral problems in the whole history of their Christian heritage.

The Mystical Body at worship is the Mass. Father Drinkwater, whose *Catechism Stories* have been collected in an omnibus volume (Newman. \$3.50), once remarked that the whole job of the Catholic Church is to get people to Mass. For the Mass is at once the school and the source of the spiritual life. *The Mass in Slow Motion* (Sheed & Ward. \$2.50) is Msgr. Ronald Knox's personalized presentation of what happens at Mass and what we should make happen in our hearts because of the Mass. "One Priest's Mass" was a title that suggested itself to the Monsignor for this collection of talks he gave at a girl's academy during the war. There are devotional overtones and mystical nuances which the words and ceremonies of the Mass suggest to one person, inevitably different, Msgr. Knox observes, from their meaning for anyone else. He would try to analyze publicly, therefore, the inwardness of his own Mass. And because he is eager to hold the attention and form the intelligence of restless young minds, his idiom is startlingly direct and fresh. "Sursum Corda," he explains, is not a signal to concentrate on a particular valve inside the chest and imagine yourself heaving it up into the air, but a summons to take a deep breath and let your whole self go out to God in gratitude. Msgr. Knox agrees that it is disconcerting to have one's words picked up and examined in conversation. Stimulating, however, are his discoveries of the rich significance of the language of the Mass; he was engaged in translating the Old Testament when he gave these talks.

The Mass as Christ's work and worship is everywhere and always flawless and perfect; the Mass as the joint worship of Christ and His Christians, is capable, in its offering, of a good and a better, of stagnation or of growth, of loss or of gain. The "improvable factors" in our current Mass practice are

examined and specific experiments reported by Gerald Ellard, S.J. in *The Mass of the Future* (Bruce. \$4). But before he forecasts, in the light of actual developments, future modifications, Father Ellard studies the past, explaining the factors and forces that shaped our present ritual pattern. Changed circumstances raise crucial questions about the spectator attitude at Mass, the use of a "dead" or "living" language, clarification of the symbolism of sacrifice, larger emphasis on the social aspects of Communion, among other topics. The questions are inspired by an earnest concern, not of ways to change the Mass, but of ways the Mass may more effectively change us. As in his *Men at Work at Worship*—as, indeed, in every page he has written—*The Mass of the Future* manifests Father Ellard's enormous information on liturgical developments in Europe and America and his unflinching use of sound theology, Papal directives and episcopal guidance as the norms for appraising progress. Cardinal McGuigan graciously supplies an authoritative recommendation: "*The Mass of the Future* is a serious and well-documented study of an all-important subject, written in a priestly spirit with a constructive aim."

"In the wealth of Catholic books available today, there are many on doctrine, many on personal piety, many on the possible solution of modern problems in the light of Catholic teaching but there are very few books which combine these three factors of Catholic life into an integrated whole." The Proceedings of the first six Liturgical Weeks, dealing with various aspects of the Liturgical Revival, offered Mary Perkins material for the making of such a book. Published as *The Sacramental Way* (Sheed & Ward. \$5), it presents the Why and What and How and Whither of the active participation of the laity in the sacramental life of the Church known as "the Liturgical Movement." Lest misapprehensions occasioned by the cloister-connoting phrase, "liturgical movement" deter anyone from reading an immensely valuable book, let us say that here is a compendious description of American efforts to make the full sacramental life of the Church once more appreciated and lived by Catholics, so that in closer and more vital contact with Christ, they may begin more effectively to carry out their vocation to Christianize all things. With consummate skill Mary Perkins has organized the contributions of theologians, pas-

tors and layfolk into a splendid synthesis;

William Thomas Walsh wondered for years why there were so many books about St. Paul and so few about St. Peter. He resolved to do something, to present the portrait of the Prince of the Apostles in the whole range of his unique and adventurous life against his own social and historical background. *St. Peter the Apostle* (Macmillan. \$3.50) is the result. The scholarship demonstrated in Mr. Walsh's historical work, plus the acknowledged assistance of Charles Rich in Hebrew readings, assures thoroughness of investigation, completeness of background coverage. It is the author's literary skills, however, that make the book significant—the biographer's art of characterization, the novelist's sense of incident, the poet's power with words. William Thomas Walsh is a successful poet, novelist and biographer. All of these talents he employs with marked success in dramatizing the personality and vocation of St. Peter.

Another distinguished literary craftsman, Theodore Maynard, has added another study in sanctity to the growing shelf of superior hagiography. In *Richest of the Poor* (Doubleday. \$3) he sensitively interprets the astonishing, fascinating character of St. Francis of Assisi, discerningly detailing the saint's growth in holiness.

Blessed Martin de Porres, the illborn colored Dominican lay brother, is a divine challenge to the insolent assumption that Christ died only for His white Catholic brethren. So Eddie Doherty sees the meaning of his life in *Martin* (Sheed & Ward. \$2.50). The direct address of the title may be an indication of the breeziness of the feature-story newsman who achieves vividness by one-sentence paragraphs and sweeping statements such as: "In some of our Catholic schools and colleges religion is scarcely mentioned." It will probably sound patronizing to declare that Eddie Doherty's heart is in the right place. His ungrudging work at Friendship House, Chicago, and the appealing sincerity of his autobiography demonstrate that. Sentimentality, however, is still a literary sin that not all the tricks of a crack reporter can conceal.

Without any pretensions of style or penetrating analysis, Father Silverio de Santa Teresa offers a brief, faithful portrait and an easy introduction to one of "the most womanly of Saints and the most saintly of Women"—*Saint Teresa of Jesus* (Newman. \$2.50). A similar virile virtue combined with

womanly genius was displayed by St. Frances Cabrini who once wrote: "Difficulties! What are they? They are mere playthings of children enlarged by our imagination not yet accustomed to focus itself on the Omnipotent." "Not to the East but to the West," Pope Leo XIII announced, turning her attention from the pagans of the Orient to the plight of the Italian immigrants in America. Hence the title, *Westward By Command*, (Mercier. \$2.50) of Maire Cotter's sketch.

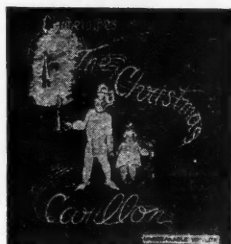
The Queen of Saints, who enlisted the aid of three Portuguese children to

remind the modern world of the urgency of sanctity, will be pleased with the devotion of Father Joseph Delabays. In *Our Lady of Fatima* (Benziger. \$2.75) he recounts, simply and popularly, the apparitions and their meaning, adding the prayers the children were commanded to recite and helpful novena devotions.

Prayer is an imperative obligation implied in any adequate answer to the question "What is man?" The former apostle of animality, Aldous Huxley, has observed: "Political reforms cannot be expected to produce much gen-

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eral betterment unless large numbers of individuals undertake the transformation of their personalities by the only known method which really works—that of the contemplatives." In *The Way of the Mystics* (Newman \$2.75), H. C. Graef analyzes those select souls who have mastered the mystical life in its highest degree, a life every Christian can prepare for by prayer, penance and good works. E. Allison Peers makes a selection of outstanding Christian mystics, briefly sketches their lives for us and makes us acquainted with the book that best reveals their interior life in his *Behind That Wall* (Morehouse, \$2.50).

The most persuasive argument for contemplation the world of today is likely to examine is the autobiography of the poet, Thomas Merton, *The Seven Storey Mountain* (Harcourt, \$3), a book that keeps reminding the reviewers of St. Augustine's "Confessions." A familiar figure in intellectual circles, a poet of brilliant promise, a typical self-centered, undisciplined modern, Merton found the Church, embraced contemplation as a career and seven years ago enclosed himself in "the four walls of my new freedom" in a Trappist monastery. An extraordinary account of a wanton, wasteful world and a spirit that saw beyond all superficiality to the source of all life; a book that will endure.

The Trappist ideal as lived by women is described by Merton in recounting the life of Mother Berchmans, energetic despite her frailty, who left France to revive the Cistercian foundation in Japan. *Exile Ends in Glory* (Bruce \$3.75) a biography of a Trappistine, appears as plans are completed for the first convent of the Cistercians of the Strict Observance at Wrentham, Massachusetts.

A frequently expressed desire for a "Denziger" of spirituality, a thesaurus of primary sources in Scripture, the Fathers and authoritative spiritual writers has been handsomely answered by Father Paschal P. Parente of Catholic University by *The Well of Living Waters* (Herder, \$3.50). Serviceable for preachers, useful for directors and authors and helpful as a meditation manual. A synthesis in meditation from of the teaching of the founder of the Society of Mary is Father Peter A. Resch's *The Prayer Life of a Religious* (Benziger, \$6); a synthesis of the shrewd practicality and the lofty sanctity of St. John of the Cross is *In Spirit and In Truth* (Pustet, \$4) by Father Brice, C.P.; *The Joy of Serving*

God is a series of conferences by Dom Basil Hemphill, O.S.B., that elaborate St. Thomas' dictum. "Spiritual joy is not of itself a virtue; it is the fruit produced by the virtues and is chiefly the fruit of charity, flowing from the love of God." Kenedy continues its publication of "The Selected Works of St. John Eudes" with his classic on the Immaculate Heart, *The Admirable Heart of Mary*, and his *Letters and Shorter Works* (each \$3).



People can be mystical about the most mundane, even mechanical things, as Ed Willock explains in *Ye Gods* (Sheed & Ward, \$2.50), examining the modern household deities of Efficiency, Personality, Health, Success and kindred totems. How reach the modern worshipper at such empty shrines? Father John C. Heenan's mythical Father Joseph Sinclair wrote a series

Records of what happened on the world's stage

The most significant trend in the historical field, during the past six months, has been the publication of a considerable number of books dealing, in one form or another, with the problem of revolution. This would seem to indicate an absorbing interest on the part of our disillusioned generation in the genesis, nature, development of, and defense against, revolutionary movements.

We are living, of course, in revolutionary times, in a country that is itself the product of a successful eighteenth-century revolt, and in a period of history when the accomplishments of our American Revolution are being endangered by an Oriental revolutionary despotism.

In a much broader sense, our in-

tellectuals, who wanted to explain Catholicism to her boy friend. Crotchety, shrewd and marvelously cogent is the demonstration that *The Faith Makes Sense* (Sheed & Ward, \$3). In France one hundred priests are working in factories to achieve a closeness to the worker to suggest to him his true worth and why. The literature on that apostolic experiment is surveyed adequately by Abbé Robert Kothén in *The Priest and the Proletariat* (Sheed & Ward, \$1.50).

The question "What is Man?" determines the meaning of marriage and the management of family living as Edwin F. Healy, S.J., discloses in his immensely practical *Marriage Guidance* (Loyola U. Press, \$3). The conviction of neo-Orthodox Protestants, such as Emil Brunner, that man is essentially maimed is unconsonant with the Christian tradition as demonstrated by John W. Moran, S.J. in *Catholic Faith and Modern Theologies* (Heffernan, \$2).

But if man is unique in nature, being both spirit and matter, as an encouraging number of American thinkers are prepared to agree, then "not only may an answer be found on the problems of literary criticism with which the American humanist movement first busied itself but on that platform the social order which alone can insure the peace of the world in the new age can be securely built." So concludes Louis J. A. Mercier's *American Humanism and the New Age* (Bruce, \$4).

EDWARD DUFF

tense preoccupation with the subject of revolution may be due to the fact that so many articulate people either took part in some contemporary upheaval, or suffered from it, or desire to warn future generations of the dangers and pitfalls that lurk in all attempted short-cuts to Utopia, or, finally, are acutely sensitive to the imminent threat of an all-out Soviet bid for world domination.

Thus it is not by accident that last month witnessed the publication of the first two volumes of Douglas Southall Freeman's *George Washington* (Scribners, \$15 the set). Dr. Freeman's work is to be in six volumes. Volumes I and II, which Dr. Freeman has styled *Young Washington*, carry the bulk of the background material, (and hence are more history than biography) cover the first

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twenty-seven years of Washington's life, and end with the military resignation of the Virginia Colonel at the end of 1758, when he had been engaged for more than four and a half years in the operations of the French and Indian war. The third volume, which is now partly written, will carry Washington's life through the siege of Boston. Volume IV is expected to complete the story of the Revolution. The last two volumes will deal with the events of 1783-99. Dr. Freeman expects to finish the work in 1952.

In Dr. Freeman's thoroughly documented study, Washington's character was not flawless. He was neither a prig nor a monument in frozen flesh but, at twenty-seven, an immensely vital and definitely emotional young man. He was moral, just, patient, amiable and able to win the affection of his Captains and Lieutenants. At the same time, he was humorless, ambitious, persistent to positive obstinacy, acquisitive, suspicious of rivals, and extraordinarily sensitive.

Within this fundamental antithesis of qualities, there were conflicts, gradations and contradictions. Scarcely a doubt can remain, in Dr. Freeman's opinion, that Washington was in love with the wife of a neighbor and friend. Although he told her so after he had become engaged to another woman, the discretion of Sally Fairfax and her character and his own saved them from any sort of scandal. Washington was not born a patriot; the patriot emerged slowly.

The first two volumes of Dr. Freeman's monumental work contain approximately 1,120 pages of text and appendices, and several thousand footnotes. They give every promise that the completed study will greatly surpass the four large biographies of Washington that have been undertaken previously.

Another major work, recently inaugurated, is Winston Churchill's memoirs. *The Gathering Storm* (Houghton, Mifflin. \$6) is the first of five volumes that will deal with the former Prime Minister's part in the recent catastrophic war which he considered quite unnecessary and entirely avoidable. Although he offers criticism freely, Mr. Churchill does not launch attacks upon those who differed with him. He quotes liberally from his speeches in order to show his position in earlier years; but the book is much more than a memoir—it is what Churchill wished it to be,

a volume giving the background of the global war that broke out in 1939. The course of the war is traced, in this initial volume, until the summer of 1940 when George VI called Churchill to Buckingham Palace and asked him to form a new Government. With the grim determination characteristic of him, he undertook

the defense of England—and the Empire.

The military aspects of the British and United Nations' defense of Western civilization against the Axis revolution is ably presented by Field Marshal the Viscount Montgomery of Alamein in his *Normandy to the Baltic* (Houghton, Mifflin. \$5). The

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book is a general staff account of the 21st Army's progress from the landings in Normandy in June, 1944 until the German surrender in May, 1945. The various complicated aspects of the invasion of the European continent receive special attention. The tremendous task of transporting in two days 20,000 vehicles and 176,000 men, to say nothing of supplies, from England to the beaches of Normandy, was undoubtedly one of the greatest logistic accomplishments in the history of warfare.

An earlier and no less dramatic moment in recent military history was the heroic evacuation of Dunkirk. A. D. Divine's *Dunkirk* (Dutton, \$4.50) reviews the principal events of that extraordinary embarkation and again raises the highly controversial question whether Hitler made his greatest mistake in the war in holding back the all-out attack recommended by his generals.

American naval effort in World War II is being ably and industriously chronicled by Samuel Eliot Morrison. The third volume of his *History of United States Naval Operations in World War II* has just appeared. This volume, entitled *The Rising Sun in the Pacific, 1941-April 1942* (Little, Brown, \$6), like other volumes in the series, is a critical, detailed and well-illustrated review of preparations as well as action. The entire series is expected to consist of eight volumes.

A less ambitious but no less competent work is *Battle Report*, by Walter Karig, Russell L. Harris and Frank A. Mansan. The fourth of five volumes in the series, which deals with naval warfare in World War II, is entitled *The End of an Empire* (Rinehart, \$5). The volume opens with the fighting on New Guinea in September, 1943 and includes an excellent account of the attack on Rabaul. The fighting on Los Negros Island and the Leyte campaign are given clearly and in detail.

The Army historical offensive was originally scheduled to run to ninety-nine volumes. Thus far only two volumes have appeared in the series entitled *The United States Army in World War II*. The authors of the first volume, *The Organization of Ground Combat Troops*, are Kent Roberts Greenfield, Robert R. Palmer, and Bell I. Wiley (Government Printing Office, \$3.25). The second volume, *The Procurement and Training of Ground Combat Troops*, was written by Robert R. Palmer, Bell I.

Wiley, and William R. Keast (Government Printing Office, \$4.50). The historical division of the Department of the Army apparently intends to do a thorough job of recording the achievements of our Ground Forces in the recent war. The two volumes thus far published, although intended to be a factual survey of the greatest military achievement in American history, have already aroused some controversy.

In a class by itself, on the diplomatic front, is the two-volume *Memoirs of Cordell Hull* (Macmillan, \$10.50 the set). These volumes are a comprehensive, objective and almost judicial record of events of decisive historical importance. The memoirs contains brief, unambiguous appraisals of the key men of the era, but all personal-interest elements are subordinated to the huge task of detailing the events that confronted the nation during the nearly twelve years that Mr. Hull was Secretary of State, the decisions that were made, and the influences and reasons that shaped our foreign policy during that critical period.

More detailed studies of the problem of revolution include such books as *The Coming of the French Revolution*, by Georges Lefebvre, translated by R. R. Palmer (Princeton U. Press, \$3). This authoritative study deals only with the earliest happenings of the Revolution, yet it reveals clearly what the issues were and shows how the Revolution could be continued and why. A companion volume is Gordon Wright's *The Shaping of French Democracy* (Reynal & Hitchcock, \$3.50), which emphasizes the fact that the revolutionary spirit emerging from the resistance movement in World War II was in conflict with surviving pre-war currents, as well as with the remnants of Vichy's pseudo-revolution. This outline of the Fourth French Republic provides an interesting contemporary view of the revolutionary spirit in France.

Four books deal with the currently absorbing problem of Mr. Stalin's empire. The first is Edward Crankshaw's *Russia and the Russians* (Viking, \$3), which champions the thesis that environment almost alone explains the mystery of Russia—that is, geography and climate. Lacking natural boundaries and with the sameness of a boundless terrain, the plainsmen of Russia develop over the centuries into a singularly peculiar

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people of constant paradox and inconsistency. Crankshaw also pleads for a better understanding and a more positive effort on the part of the English-speaking world in the direction of peace and friendship with Russia, ignoring the fact that peace and friendly international relations are not, or should not be, a unilateral activity.

Harold Lamb's *The March of Moscow: Ivan the Terrible and the Growth of the Russian Empire, 1400-1648* (Doubleday, \$3.75) is done with the usual panoramic outlook and dramatic sweep one has come to associate with this author. Mr. Lamb is aware of the importance of the Russia beyond the Urals and is able to communicate to us something of the deeper roots of Russian history. Jan Kucharzewski's *The Origins of Modern Russia* (Polish Institute of Arts and Sciences in America) is an abridged translation of the author's seven-volume study in Polish. Kucharzewski's main contention is that, from its known beginnings to the present, Russia has been driven by three formidable forces—Orthodoxy, autocracy and nationalism—forces that are inherent in Russian culture. Ruth Fischer's *Stalin and German Communism: A Study in the Origins of the State Party* (Harvard U. Press, \$8) implements the many histories of the Russian October Revolution and its thermidors and phases—in particular, its repercussions on German development. Three main topics are closely interwoven: the story of the confused German Communist Party up to 1929, the internal struggle for power in Russia during Lenin's last years, and the interrelations between German Communist policy and the internal conflicts in Moscow's Politburo and the Moscow Comintern. The book is well documented and very detailed in its presentation of many inside aspects of the convulsions and evolutions of the period under observation.

Revolutionary movements in contemporary Spain are treated in Herbert Feis' *The Spanish Story* (Knopf, \$3.50), and Charles Foltz' *The Masquerade in Spain* (Houghton, Mifflin, \$4). Mr. Feis is an economist who served in the Department of State from 1931 to 1944, and was the organizer and first chairman of the Iberian Peninsula Operating Committee. He makes available for the first time much valuable new material for the future student of history, gained

from first-hand experience and from a study of captured Axis documents and diaries. Mr. Foltz' book is a journalistic account of events in Spain from 1931 through 1945. It is unfortunate that both books, the latter more than the former, are marred by special pleading.

The best book to appear in recent years on the Japanese people is Francis J. Horner's *Case History of Japan* (Sheed & Ward, \$3). Its mature, balanced reasoning offers a refreshing contrast to the emotional and journalistic drivel which has been pouring off the press about Japan



since the end of hostilities. The book is based on a long study of, and residence in, Japan. It will give you an inside view of the contemporary Japanese revolution.

If you are weary by this time of revolutions, we suggest that you refresh yourself with Arnold J. Toynbee's *Civilization on Trial* (Oxford, \$3.50). You will then acquire a rather soothing sense that the collapse of another civilization—ours—does not matter very much. Others great civilizations have died; ours may or may not. Mr. Toynbee properly believes that the pressing problem of our time is a religious one. He seems a bit confused at times as to the essential meaning of Christianity, but the thirteen essays in this book are well worth thoughtful consideration.

The Christian revolution is represented by Sister Mary Claudia Duratschek's *Crusading along Sioux Trails: A History of Catholic Indian Missions among the South Dakota Sioux, 1839-1945* (The Grail, \$4). This attractive chronicle should interest historians as well as admirers of high adventure. It features the great work of De Smet and his Jesuit and Benedictine successors in evangelizing the Sioux. Acts of heroism stud the annals of these years like jewels in a crown already of gold. Dixon Wecter's *The Age of the Great Depression, 1929-41* (Macmillan, \$5)

centers attention on the most severe economic revolution in our history. Certainly the depression of 1929 must be considered as one of the memorable turning points in American history, and a knowledge of the developments of the twelve years considered by the author is essential to an understanding of our present travail. This book will long remain a convenient source of information on the depression years, and will continue to be fascinating after the events have ceased to have first-hand familiarity. Professor Wecter recently complained bitterly of the turgid and leaden quality of professorial prose. His own book is a brilliant exception to ordinary academic writing. Another significant contribution to American historiography is the late Frederic Logan Paxson's trilogy entitled *American Democracy and the World War*. The third and concluding volume, dealing with the postwar years, *Normalcy, 1918-23* (U. of California Press, \$6.50), deals primarily with political developments and the internal affairs of the nation following World War I. Dr. Paxson is well remembered for his *History of the American Frontier* and other noted volumes.

Abbott Emerson Smith's *Colonists in Bondage: White Servitude and Convict Labor in America, 1607-1776* (Chapel Hill, \$5) is a careful, complete, and vivid account of the common man in colonial times. John Easter Minter's *The Chagres, River of Western Passage* (Rinehart, \$4) is the latest in the Great Rivers series. Murray Morgan's *Dixie Raider* (Dutton, \$4) is a journalistic account of the exploits of the Confederate warship "Shenandoah." Another special study is Hertha Pauli and E. B. Ashton's *I Lift My Lamp* (Appleton, \$4) which narrates the story of the erection of the Statue of Liberty in New York Harbor from the time the idea of the statue was first conceived in the mind of the French sculptor Bartholdi to the actual unveiling of the monument in 1886. Peter R. Levin's *Seven by Chance: The Accidental Presidents* (Farrar, Straus \$4) directs attention to the seven men who achieved the office of Chief Executive by succession rather than by direct election.

The outstanding book in the field of Latin American history is John Francis Bannon and Peter Masten Dunne's *Latin America: An Historical Survey* (Bruce, \$6.50). These

well-known Jesuit historians have put the results of recent scholarship into the hands of students and general readers. They have spared no effort to make their work complete, and they have largely succeeded.

JOHN J. O'CONNOR

Race relations—their tensions and solutions

Students of race relations, particularly those that concern the American Negro and the relations of the Negro to the white population in the United States, have found the year 1948 particularly prolific in new, first-rate works that fill gaps in our knowledge and sum up long investigations. Several of them possess a very wide and fresh reader appeal.

Three new biographies arrest attention at once. *The Story of John Hope*, by the skilled Ridgely Torrence (Macmillan. \$5); *Booker T. Washington*, by Basil Mathews (Harvard. \$4.50); and *A Man Called White*, by Walter White (Viking. \$3.75). The last two mentioned appeared simultaneously. Each of these three men is—or was, for of the three, only Mr. White is still living—in the class of “makers of America”; for without their extraordinary lives, their utter fearlessness in the face of appalling discouragements and obstacles, their resourcefulness and ingenuity, the lot of the Negro in our republic today would be of a very different nature.

Dr. John Hope was the first president of Atlanta University; Walter White for a good part of a lifetime has been the brilliant secretary of the National Association for the Advancement of Colored People and indefatigable battler for the civil rights of all minorities; and Booker Washington was the nation's great educational Moses, leading the humblest masses out of

helpless ignorance, and setting a worldwide pattern of community schooling. It is interesting that Mr. Mathews, who in 1924 published a dramatic little book, *The Clash of Color* (Doran), is particularly concerned in his Booker Washington biography to show that the much-publicized “clashes” between Washington's school of thought and that of the more militant Negro elements are more imaginary than real.

The main scientific addition of the year is probably *The Negro in America*, by Arnold Rose (Harper. \$3.75). This is a much-wished-for condensation of the Swedish sociologist Gunnar Myrdal's *An American Dilemma*. Myrdal's work is generally regarded as a classic of social analysis, but even the diligent reader finds himself lost in its two volumes and its 1,500 pages. Mr. Rose, a member of Myrdal's research staff, vigorously and succinctly expounds Myrdal's main thesis: instability of present Negro-white relations; hopefulness for the future; the dominant role of ideals in the social dynamics of America; the changes to which the working-out of these ideals must inevitably lead.

Tuskegee Institute's tenth *Negro Year Book* (Tuskegee Institute, Ala. \$4.50) is packed with a wealth of varied information on everything that pertains to Negro life, conditions and achievements in the U. S., in convenient handbook form. Those who are interested particularly in the problems of employment opportunity, and the workings of government in connection with it, will find useful *All Manner of Men*, by Malcolm Ross (Reynal & Hitchcock. \$3.50). Thrown bluntly into the 1948 campaign hopper was Henry Lee Moon's *Balance of Power* (Doubleday. \$2.75); which tells of the long and hazardous struggle of the U. S. Negro toward political equality, and attempts to estimate the weight of his political voting power at the present day. A few pinkish patches, so to speak, are made up for by some very fine stories of real achievement.

Roi Ottley's *Black Odyssey* is the latest of all to appear (Scribner. \$3.50). It tells “the story of the Negro in America.” The author is a distinguished Negro journalist and author of the highly successful *New World A-Coming*. It is an intensely human work, much of it drawn from the writer's personal interviews with every type of person, from his diligent search of original sources, and is characterized by an agreeable lack of partisan spirit. It contains, incidentally, an excellent bib-

liography; is the type of book you would enjoy hearing read aloud; and would make a good introduction, for the quite inexperienced reader, to this wide area of human experience.

To these ambitious works let us join one in a most unassuming key: a doctorate thesis at the Catholic University of America: *Catholic Colleges and the Negro Student*, by Richard J. Roche, M.A., O.M.I. (Catholic U. Press). This sociological study concerns very live topic: the reception of Negro students in Catholic institutions of higher learning in the United States. The writer publishes the results of his very original questionnaire; results which in the main are definitely encouraging.

JOHN LAFARGE

The drawings in this supplement are the work of the well-known illustrator, Victor Dowling. Mr. Dowling provides them, as well, for AMERICA's weekly issues, and the many expressions of praise for the improved appearance of our pages give proof of the excellence of Mr. Dowling's work.

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Poetry, criticism, memoirs and shorter fiction

The Trappists and their life are becoming quite prominent on the American scene. Their latest move which has caught the public fancy has been to open a monastery just outside of Salt Lake City in the very heart of the Mormon country. But perhaps their most spectacular achievements recently have been accomplished by one individual Trappist, Thomas Merton. His *The Seven Storey Mountain*, which bids fair to be a spiritual classic, is noticed elsewhere in this Supplement; several months prior to his autobiography, he published *Figures for an Apocalypse*, (New Directions. \$2.50), his third book of poems, and his most impressive to date. His technique is extremely modern but his themes are the age-old ones inherent in human nature and in the Faith. There is frequently a pitch of exaltation in his writing, though the odor of rhetoric clings to some of his poems. He is undoubtedly one of the most arresting poets to have appeared on the American scene for a long time as all the critical attention paid him attests.

A very delightful poetic experience is waiting for anyone who picks up *First Time in America*, edited by John Arlott (Duell, Sloan & Pearce. \$3). It is a collection of 150 poems never before published in the United States. It not only gives the best work of the period but aims at a cross-section. Many well known poets and humbler ones are here represented. None of the poems is an anthology-worn standby. Even more delightful because more rare is *The Single Rose: Poems of Divine Love and Commentary of Fray Manuel de Santa Clara*, translated by Fray Angelico Chavez (Los Santos Bookshop, Santa Fe, New Mexico. \$1.25). The translator has done an exquisite job; the original poetry is triumphant and, with the excellent translation, provides not only fine poetry but even a spiritual experience.

Among volumes of short stories to deserve signaling out, Willa Cather left three posthumous stories in *The Old Beauty and Others* (Knopf. \$2.50). Though this is not the best of her work, being rather low in vitality, it still manifests her familiar distinguished style and will not be too much of a disappointment to her devotees. And Harry Sylvester does a good job in *All Your Idols* (Holt. \$3.50) in preserving

the best of both the "literary" short story, which frequently lacks plot, and the commercial short story, which is all plot and no meaning. In all of Sylvester's stories action derives from character and, though the action is always violent, the insight into character is very good. It would seem that Sylvester is the more successful and convincing artist in his short stories than in his novels.

Critical studies during the year have not been too many nor too imperative to call to your attention. One figure, however, who has attracted considerable attention is Gerard Manley Hopkins. W. H. Gardner is responsible for two books on Hopkins, the first *Gerard Manley Hopkins: A Study of Poetic Idiosyncrasy in Relation to Poetic Tradition* (Yale. \$4), and his third edition of *Poems* (Oxford. \$3.50). The first volume is particularly valuable, as is indicated by the subtitle, because the thesis is grasped and fully worked out that Hopkins is not only a revolutionary but a revolutionary traditionalist. The book is a key not only to the understanding of Hopkins but to an appreciation of any poetry worthy of its name. The edition of the *Poems* includes very nearly twice as many poems as the 1918 edition; the chronology has been corrected and many new additions make this the definitive edition to date. But there is more on Hopkins coming off the presses very soon. He continues to be a most challenging subject for study.

Another figure interesting in a much more controversial way is James Joyce. If you're interested in what the critics have been saying about him for the last two decades, you'll find it all skillfully arranged in *James Joyce: Two Decades of Criticism*, edited by Seon Givens (Vanguard. \$5). The suspicion will not down on reading this book that many of the critics approach Joyce with a spirit of irrelevant vanity and wrong-headed absurdity. Another interesting symposium of opinions on a famous author is *T. S. Eliot: A Selected Critique*, edited by Leonard Unger (Rinehart. \$5). Too much of the volume stresses the contributors' irritation at the difference of Eliot's stand between 1922 and 1948. The religious change of heart between those two dates evokes many a doleful shake of the head from the critics, though, strangely enough, most of them admire the one document that foreshadowed that change, Eliot's famous *The Waste Land*.

Though all the protestations of his friends cannot hide the fact that Paul

Rosenfeld was not a major literary figure, the symposium of appreciation of him whose title is his name, and which is edited by Jerome Mellquist and Lucie Wiese (Creative Age. \$3.50), sets him before us as possessing the rare virtue of professional charity. He was a leading spirit among the American literary *avant-garde* and a pioneer in the discovery and development of new talents, and, despite his final disillusionment, he never "lost his sense of the wonder and beauty of life."

Of more special interest, *Shakespeare's Use of the Arts of Language*, by Sister Miriam Joseph, C.S.C. (Columbia U. Press. \$3.75), establishes the relationship of Shakespeare's work to contemporary treatises on logic and rhetoric combined. It is a painstaking and thorough job, though naturally of interest mainly to the professional student of Shakespeare.

Coming back to more contemporary figures, *Maurice Baring* is given well deserved attention in a postscript by Laura Lovat, with some letters and verse (Sheed & Ward. \$2). Not too well known in this country, Baring is one of the greats of English Catholic literature because his books were, as Mauriac said, *penetrés de grâce*. And a great Catholic writer much more puzzling to English readers is interpreted extremely well in Kathleen O'Flaherty's *Paul Claudel and the Tidings Brought to Mary* (Cork U. Press. 6/). Her minute analysis of the play not only brings out the Christian spirit of the work but also shows the effectiveness with which it can be staged, a thing mere reading leaves in doubt.

Two journals await the reader who likes to delve into the author behind his books. Volume II of *The Journals of André Gide*, translated by Justin O'Brien (Knopf. \$6), carries Gide's story to 1927. These journals portray admirably the endless and fruitless search of Gide for truth, and more, in the revelation they give of the preoccupations and even the anguish of one of France's most important moderns with materials and problems of his art. André Maurois' *From My Journal* (Harper. \$2.75) consists of random notes of his one-year stay in the United States. There is little in the book that throws any new light on either the United States or France and throughout there is a surprising amount of naivete in his reactions to the American scene. It is often surprising how uninteresting are the memoirs of men whose creative work is interesting.

HAROLD C. GARDINER

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